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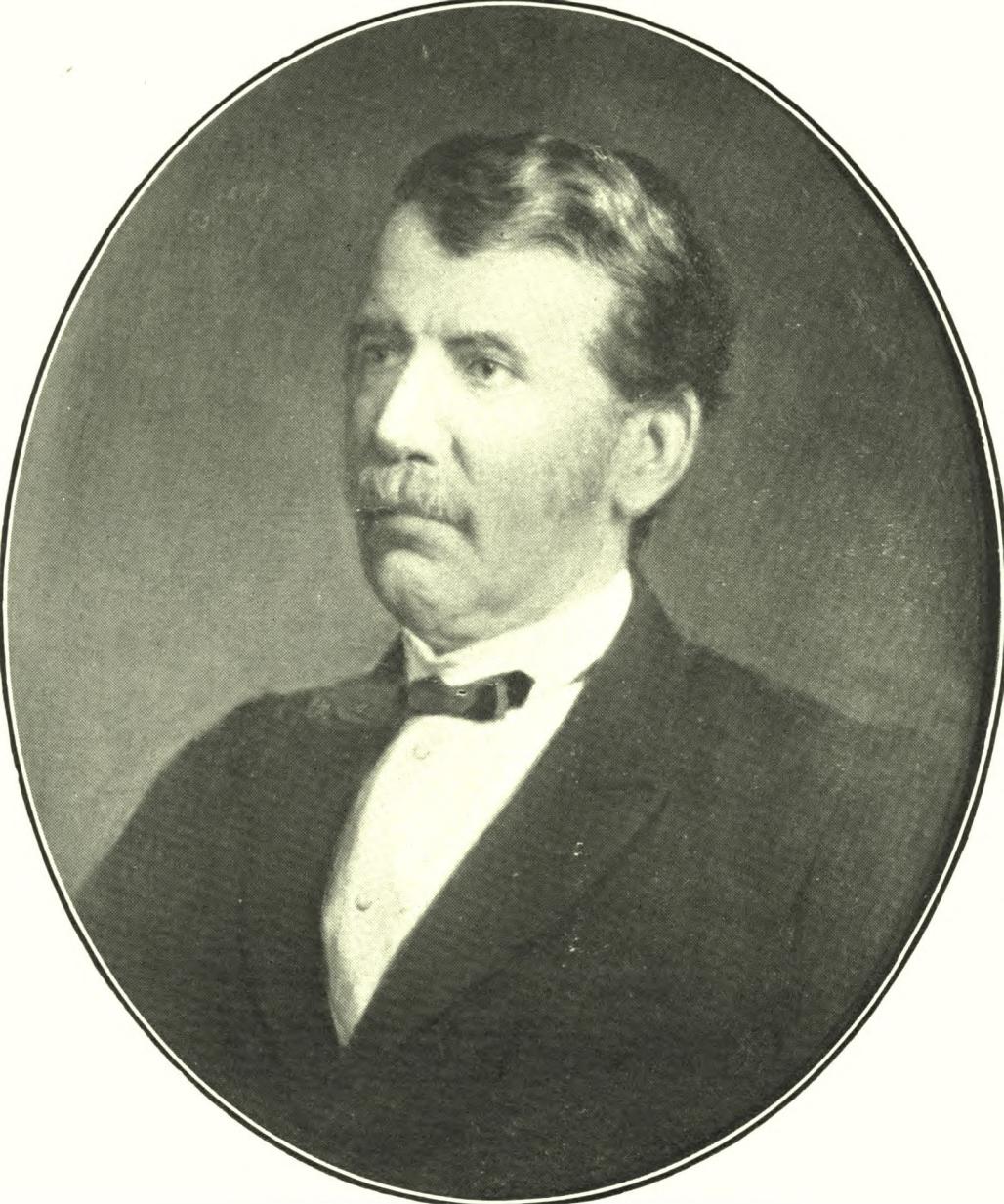
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"Nyaka" the doctor

W. A. Elliott

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Nesicle Lyⁿxa

Bought at Livingstone
Relics' section of the
"Orient Exhibition";
London; July 10th, 1908.



DAVID LIVINGSTONE.

“ NYAKA ”

THE DOCTOR

THE STORY OF DAVID LIVINGSTONE

WITH CHRONOLOGICAL AND DISTANCE NOTES
AND MEMORANDA OF PROGRESS AND DEVELOPEMENT
ON HIS ROUTES

PROFUSELY ILLUSTRATED FROM PHOTOGRAPHS

BY

W. A. ELLIOTT

“He shall see of the travail of his soul and shall be satisfied.”

LONDON MISSIONARY SOCIETY

16, New Bridge Street, London, E.C.

Trade Agents:—Messrs. Simpkin, Marshall, Hamilton,
Kent & Co., Ltd.

1908.

**DEDICATED TO THE MISSIONARY WIFE—
WHO IS MY WIFE.**

1860
592 (Livingstone)
323

“Forth to the fight he fareð,
High things and great he dared;
In His Master’s might, to spread the Light;
Right mightily wrought he.
Be greatly loved—
Be greatly lived—
And died right mightily.”

—JOHN OXENHAM.

PREFATORY NOTE.

WITH hearty gratitude I acknowledge the kind courtesy and ready loan of blocks and photographs used in the illustrations of this book. This and other assistance, a gracious tribute to the Great Missionary, has been generously given by

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Neville Lytton

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କାନ୍ତିର ପାଦମଣି

“NYAKA:”¹

THE DOCTOR.

*

The Story of David Livingstone.

PROLOGUE.



FRICA, the natural home of sunshine and laughter, has ever been the “Dark Continent.” The unspeakable degradation of its children, the long neglect of its secrets, and the awful tragedy of its history, has given deep meaning to the term.

Bantu speaking Africa lies to the south of an arc whose centre is at Cape Town, passing through the regions of Kamerun, Uganda and Tana River. It includes the richest third of the whole Continent, and is peopled with its most capable and promising tribes. This is Livingstone’s Africa, the country which he rescued from the degradation, neglect and ill-treatment of the long dismal centuries.

The African is most religious of men, for his religion fills his life. But what religion! Fetichism in the western half, ancestor worship in the eastern, divide the land between them. The Divine Spirit is heard of, as witness the variety of names applied to Him in the languages of the country; but He is remote and indifferent to His children, while all around in close neighbourhood,

1 “Nyaka” (*Nyake, or Nake*) (doctor), the title of this sketch, is the name by which Livingstone was known among the Ma-Kololo. It was heard by the author on the lips of one of the very few survivors of that nation in Matebeleland in the year 1880. He could talk of little else in the presence of a white man than of “Nyaka.”

is a population of spirits, mostly evil and incessantly active. The aim of the African's religion appears to be, by prayer and sacrifice, to keep on the right side of these spirits. With a religion so debased and absolutely destitute of inspiration and uplift, the condition of African society can be better imagined than described.

Thus groping in darkness, stretching out "blind" hands for help, in anguish and despair, Central Africa lay, up to 1841, wholly neglected by Protestant Christianity. In Cape Colony and Natal mission stations were huddled together like currants in a half-baked cake; while the great mass of Bantu paganism was absolutely untouched.

1737.
Moravians (Schmid) commenced work in
Cape Colony.

1799.
L.M.S. commenced
work in
Cape Colony.

Then God brought forth the man who roused Christendom to its duty and led an army of missionaries into the darkest recesses of the Dark Continent.

The coast line of Livingstone's Africa was known generally by the end of the 15th century, and occupied by Europeans before the end of the 17th century; but the vast interior of seas and rivers, snow-clad mountains, dense forests and fertile savannahs, were unknown to the geography of 1841. Even in Cape Colony, the land beyond the Orange River was almost entirely a *terra incognita*, while what little had been known of "Ophir" (Munumutapa) to the south-east had been forgotten. In popular estimation Central Africa was a desert, and was therefore neglected. Some few daring souls had attempted to penetrate its recesses, only to be beaten back by the barriers of mountain and desert, of fever and savagery. None had traced his route, and the 1841 map of Central Africa was blank as Ptolemy's.

Then God brought forth the man who forced his way through all obstacles till he reached the heart of the continent, who traced on the map his cruciform routes, who consecrated every route with his blood, and who inspired a host of explorers to reveal to a wondering world the splendid secrets of the country.

NOTE.—Right hand marginal notes indicate events contemporary with those related in the text, and also changed conditions of the district since Livingstone's day.

Europe had failed to explore and enlighten Africa, but it had not failed from a safe distance to exploit the labour of the land.

From time immemorial slavery had been the habit of Africa, but the lot of the slave was hardly worse than the lot of the child.

The slave trade proper began in 1442, when certain Portugese learned and taught that human beings were marketable commodities. Hawkins was the first Englishman to take part in the trade in 1562, and by the end of the 17th century slave exports from Africa totalled 15,000 persons annually. In 1713 Britain secured for 30 years from the "Concert of Europe" the monopoly of the slave trade on the West Coast. By 1791 the total annual export from West Africa was estimated at 97,000 persons, of which horrid total Britain accounted for 60,000. London, Liverpool, Bristol and Lancaster were ports favoured by the trade, and here were owned 192 ships fitted for the transport of 47,146 slaves.

The agitation against the slave trade commenced with the protest of George Fox in 1671, but it was 1807 before the trade was declared illegal, 1811 before it was made a felony, and 1833 before slavery was abolished in the British Dominions. All this effort intensified the evil, for in 1834 the Governor of the Gold Coast reported the export of 140,000 slaves from Biafra and Benin alone. Thrice as many slaves were shipped as formerly, fully two-thirds being killed under stress of pursuit by British cruisers.

What was the cost of this trade to Africa? Assuming the rate of increase from the 10 negroes of 1442 to the 140,000 of 1834 to be by regular annual increments, the total export of human beings from Africa during those years, amounted to nearly 20,000,000. But Stanley in the Interior estimates that each slave captured meant six others destroyed, and there still remained the horribly fatal journey to the coast. Probably Stanley's estimate would equal if it did not exceed Livingstone's, that each slave exported meant nine others destroyed. With this tallies

Cameron's opinion that the slave trade involved an annual loss to Africa of 500,000 souls. Traveller after traveller, from Capello Tuckey and Barth to Livingstone and Stanley, tells the same awful story of depopulation famine and pestilence. Stanley saw 2,300 wretched beings, the net result of the destruction of 118 villages, the prey of one man 75 years of age living 200 miles up the Congo. 900 of the 2,300 would probably survive the hardships of the journey to look on the face of their destroyer.

In these estimates no account appears to be taken of the doings of the trade in the North of Africa and on the East Coast. In the North, Denham says, the trade routes would be inches deep in human remains were they not perishable; and Gordon reports 190,000 people enslaved or destroyed in four years from Darfur and Bahr el Gazelle; while Livingstone tells us that annually 19,000 slaves from Nyassa alone passed through the Zanzibar Custom House. The cost to Africa of her dealings with the white men during these 400 years cannot well have been less than 200,000,000 lives.

What of the suffering represented by this colossal murder of a continent? It baffles description! Cardinal Lavigerie says "I have heard little children tell the story of their fathers' and mothers' murder, of their own weary tramp over the hot plains of North Africa; and I have heard them start shrieking from sleep as their dreams repeated the tortures of the day." Sir S. Baker tells of slave vessels at Khartum, of slaves packed like anchovies, living and dying, festering together, and more dead lying beneath them. Capt. Kelly, R.N., reports capturing a slave ship, in which he found 17 men and 20 boys packed in a space of 18ft. long, 7ft. 8in. wide, and 1ft. 8in. deep.

The heart grows sick and ashamed as the story of the white man's treatment of the black man is unfolded. No wonder Africa is full of savagery and cruelty! The white man has been an efficient missionary of destruction and bloodshed; for he taught the stronger African that the weaker brother had a market value. No wonder the African

savage thinks of God as a Being afar and indifferent to His children's welfare! Were there no indigenous fetichisms and witchcrafts, Europe has done enough to make the untutored savage curse God and all His teachers.

In 1841 the slavers were penetrating daily more deeply into the heart of the suffering Continent, sinking their shafts into the slave-bearing strata, and hauling forth their shrieking blood-stained victims for the service of smug Christian and proud Moslem.

Then God brought forth the man by whom He wrought final deliverance. George Fox led the first forlorn hope, and Livingstone the final rout.

19. 3. 13.

Of Highland descent, Livingstone was born at Blantyre, near Glasgow, and there reared by the strenuous forces of poverty, righteousness and love. His calm, self-reliant nature is well illustrated in an incident of his early boyhood. "It was his father's habit to lock the door at dusk, by which time all the children were expected to be in the house. One evening David had infringed this rule, and when he reached the door it was barred. He made no cry nor disturbance, but having procured a piece of bread sat down contentedly to pass the night on the door-step. There, on looking out, his mother found him."

1823.

He began to earn his living at the age of 10, and laboured in a cotton mill from 6 a.m. till 8 p.m., adding hours of study extending far into the night. A half-a-crown from his first earnings went to his mother, another part to the purchase of a Latin Grammar. Indeed, the boy's devotion to books seems to have interfered somewhat with high excellence as an operative; one of his old acquaintances describes him to have been "just a sulky, quiet, feckless sort o' boy."

1813.
U.K. and U.S.A.
declare against the
slave trade.
Campbell exploring
in S.A.

1814.
Cape Colony
purchased from the
Dutch.

1816.
W.M.S. commenced
work in Cape
Colony.
Tuckey exploring
the Congo.

1817.
Lattakoo (fore-
runner of Kuru-
man) founded
by Hamilton & Reid.
R. Moffat landed
in Cape Town.

1822.
Rise of the Zulu
Power under Tjaka
the Terrible.

1824.
Kuruman (present
station) founded.

1833. Always religiously inclined and deeply impressed by the real religion exhibited in his parents' life, Livingstone became converted about the age of 20, and found himself at once confronted by the old question "Lord, what wouldst thou have me to do?" Foreign missionary service seemed to Livingstone the obvious life work of a young, strong, unattached Christian man, and he decided to go to China. But God decided otherwise. China was closed to the missionary by the Opium War, and the young Scot was fascinated by the personality and work of Robert Moffat.

1833.
Monteiro journeying,
Mozambique to
Kazembe's
(L. Mweru).

1833.
Slavery abolished
throughout British
Dominions.
40,000 slaves in
Cape Colony set free.

Aug. 1, 1834.
770,280 slaves
in the British
Dominions
became actually free.

It has been said that Livingstone's conversion "was really no change at all, but a faint unconscious simulation of the religious hysteria of those around him some mention of it he had to make in his early writings, because in those sanctimonious times it was expected of him." The writer of these words may have known the explorer, but he certainly did not know the man.

By sheer determination Livingstone had won for himself a medical education. The labour and economy of the six summer months earned sufficient money for his support, fees and books at Glasgow University during the six winter months.

1837-8. In Glasgow, at the University, Livingstone became acquainted with several men of note, one of them W. Thomson (Lord Kelvin), another E. D. Young, who so brilliantly led the Livingstone Search Expedition in 1867. In 1838 he made application to the London Missionary Society, which had attracted him by its broad and undenominational character. After some hesitation he was accepted and sent for the "necessary" theological training to Chipping Ongar in Essex, in which he nearly came to grief, failing badly in the pulpit. A chisel is not fitted for driving screws.

1836-7.
Alexander exploring
in Namaqua Land.

1837.
Trek of Ma-Tebele
north of Limpopo,
under Moselikatze.

In London he came into touch with (Sir Risdon) Bennett, who developed for him a sincere affection and highest admiration. A similar lasting impression was made by the young Scot on (Sir Richard) Owen. But no one appears to have remarked that wonderful vigour which afterwards led Sir Bartle Frere to say that "any five years of Livingstone's life might in any other occupation have developed a character and raised him to a fortune such as none but the most energetic of our race can realize," and which justified that other statement, "Small men might peck and nibble at him, but the true kings of science, the Owens, the Murchisons, the Herschels, the Sedgwicks and Fergusons honoured him the longer they knew him."

1840. During that visit to London there was held in Exeter Hall a meeting inaugurating the Niger Expedition, at which Prince Albert spoke. Among the audience was the stripling from Scotland, David Livingstone. On another day he wandered reverently in Westminster Abbey, an unknown country lad among "the mighty dead!" Did his feet stand on that spot in the centre of the nave to which his own worn bones would one day be borne amidst a world's mourning?

20. 11. 40. In due time Livingstone qualified at Glasgow University, yielded to ordination, and embarked, with another missionary W. Ross, for South Africa. The

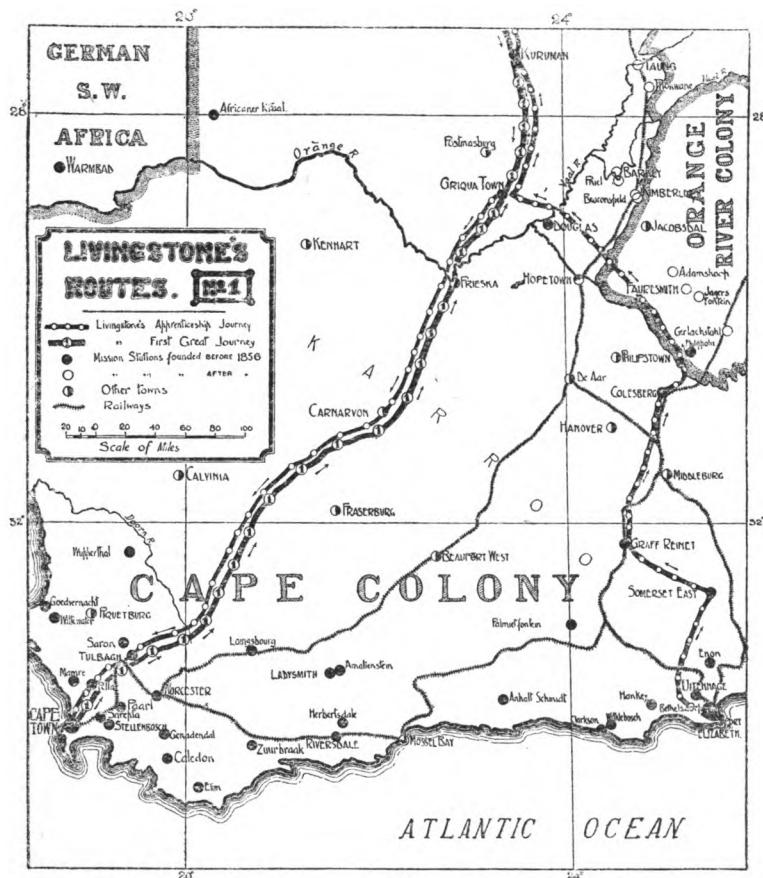
8. 12. 40. "George," besides carrying missionaries, also bore a cargo of 500 copies of Moffat's Sechuana New Testament for Kuruman.

1908.
Passage London to
Cape Town,
163 days.

What a shipload of blessing for Africa,—the Word of God and David Livingstone! The ship was at sea 82 days, and reached Cape Town *via* Rio de Janeiro. This prolonged voyage became a grand opportunity for the study of the art of navigation and the management of a ship. It was not clear to what useful purpose, seeing that the student was bound for the heart of South Africa; but all knowledge is valuable to a missionary, and the future justified this industry.

Similarly enforced delay at Cape Town afforded Livingstone an insight into missionary men and methods; he saw things which pained him, some which roused his hostility. He saw missionaries at variance, and mission stations crowded together in a scanty population with the regions beyond left to themselves; and he formed the opinion that the white missionary should remain at one place long enough only to found a central station, establish native teachers, and then Forward! Experience has gone far to justify him here also.

He was offered the pastorate of the Congregational Church at Cape Town, but that was not in his line. His mission was not the "cure of souls," but the discovery of souls, and he pushed on not knowing whither he went.



APPRENTICESHIP.

*

19. 5. 41.

Map 1.



PROCEEDING to Port Elizabeth with the other missionaries, Livingstone was not long in making a start for the Interior. It was a troublesome journey, through rough mountainous country, *via* Somerset

A rise of 2,400 ft.
East, Graff Reinet in 100 miles, and of
1,600 ft. in 60 miles.

(2,463 ft.), Middleburg (4,095 ft.), to Colesberg and the Orange River. From Middleberg the road lay across the desolate, wonderful Karroo. The travellers forded the Orange River to the west of the present railway bridge, thence along the river bank to Backhouse (L.M.S.), near to the confluence of the Orange and Vaal Rivers, and on to Griqua Town. Here was another mission station (L.M.S.),

Now called Douglas.
In 1841 land worth nothing, in 1897 land sold for £53 an acre

Griquatown M. S.
founded 1804.
In 1841 Waterboer was chief. He was the Khama of those days, and died 1853, after 45 years of consistent Christian living.

31. 7. 41.

590 miles.

occupied by Wright, Hughes, and Helmore. Thence they passed to the nearest neighbour Kuruman, 100 miles distant. The Moffats were still on furlough, but Hamilton and Edwards were waiting to welcome the young

missionaries.

"Kuruman has been made all that it is by the almost slave-drudgery of its missionaries. They have had to dig its canals themselves, and from the nature of the country this was no small task. All around is a dreary desert for a great part of the year; There is not a tree near the station which has not been planted by the missionaries. Some stunted scraggy bushes, many of them armed with thorns, villainously sharp and strong, are the chief objects which present themselves to the eye."

On August 20th, 1841, the Niger Expedition ascended the river, to colonize C. Africa. Parliament voted \$60,000 towards its cost, but by October of the same year it had proved an utter failure.

NOTE.—The mileage notes are merely approximations. They have been prepared with care, but must not be taken as exact measurements.

Sept. 41. Two months sufficed to rest his cattle and take his bearings, when with Roger Edwards, Livingstone set out on his 'prentice journey of discovery to examine the country to the North with a view to expansion. They reached the land of the Ba-Kwena,¹ and

Sept. 2. selected a place Lepelole some 250 miles from Kuruman, as suitable for a new mission station. Early in the year

8. Dec. 41. Livingstone again trekked to this spot,

10. Feb. 42. for six months isolation among the natives (Ba-Kwena, under chief Bubi), in order to study more perfectly their language and customs. Here he energetically commenced to build mission premises; and these preparations being well advanced, he journeyed northward, visited the Ba-Mangwato (Chief Sek-

June 42. home), penetrated to within 10 days of Lake Ngami, and returned to Kuruman. Not a bad record for a novice's first year in Africa, including as it did the acquisition of the native language, and careful observation of country and people.

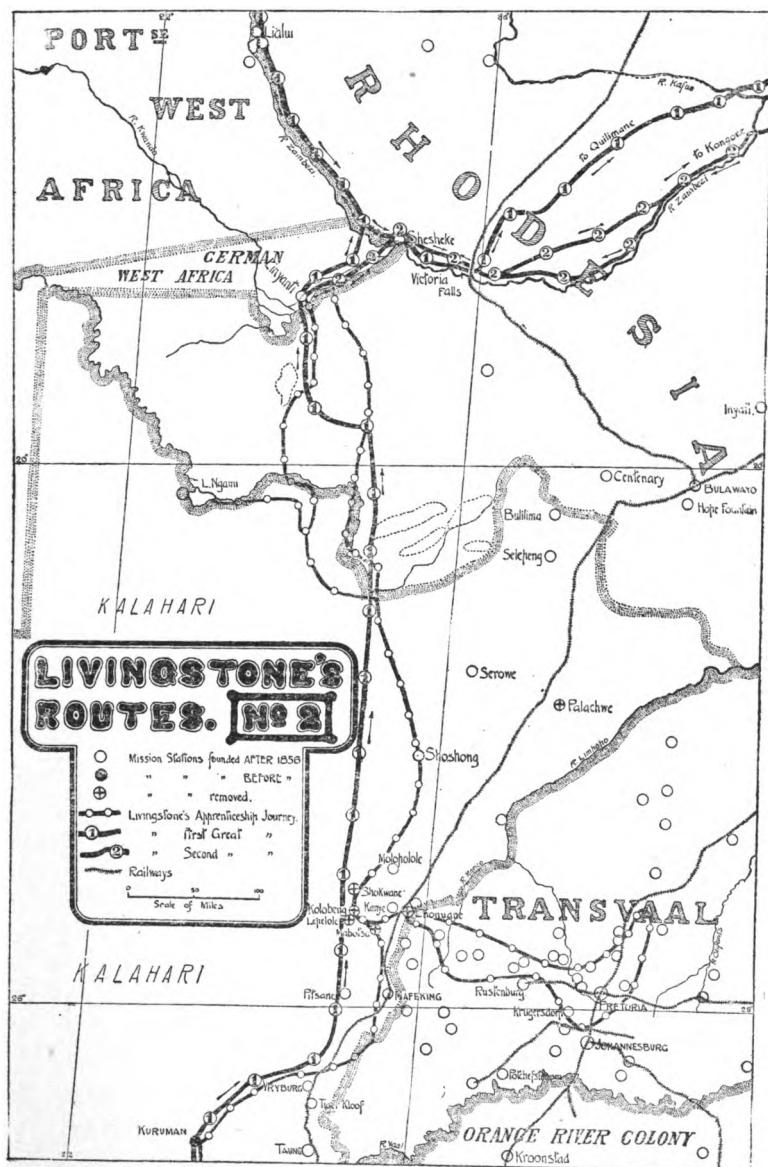
1000 miles.

1842.
Occupation of Natal
by British Military
force.

Feb. 43. In February Livingstone set out to visit Sebehwe, a distressful chief to the West. There appears to have sprung up no small jealousy among these chieftains for the possession of a missionary, and the smaller the chief the greater the jealousy. There were not enough missionaries however to go round, and the jealousy had to smoulder. Livingstone had been accompanied on his previous journey by emissaries of Sekhomé, and it was necessary to escort them through hostile territory to their home. He travelled for the first time, and for 400 miles, on the back of that most uncomfortable of all steeds the South African pack ox. On his return journey to Kuruman, finding that the Ba-Kwena had been driven from Lepelole, he selected Mabotsa, in the country of the Ba-Khatla, a most charming spot, as his future mission station.

June 43.
600 miles.

¹ Ba and Ma are prefixes denoting people; thus Ba-Kwena—the Kwena people, Ma-Kololo—the Kololo people.



August 43.
250 miles.

Thither he removed in the following August with his old companion, and commenced missionary operations with characteristic ardour. There in endeavouring to rid his people of lions which had long terrorized them, he met with the celebrated adventure which left him for life a maimed man.

So far from his base of supplies, frequent visits to Kuruman were necessary; but this was by no means a waste of time, for these journeys afforded him larger opportunities for becoming better acquainted with the people, and confirmed his opinion that native teachers should be employed far more frequently than was the practice.

Sept. 1843.
250 miles.

Jan. 1844.
300 miles.
250 miles.

Whilst recovering from his "lion" wounds he visited Kuruman in September; and early in the New Year he rode out on horseback 150 miles to meet the Moffats returning from furlough and escort them back to their old home.

July 1844.
500 miles.
Jan. 1845.
500 miles.

Another visit in July, 1844, resulted in his engagement to Miss Moffat, the eldest daughter of the house. Early in 1845 the young couple were married in Kuruman Chapel, and went off to Mabotsa. Their home had been prepared by Livingstone's own hands, and there they hoped to spend many years of happy service. *Mais le Dieu dispose!*

Thus far Livingstone clearly had no notion of becoming other than a missionary of the conventional type. He thought to make Mabotsa another Kuruman, another centre of light and leading; and his forcibly expressed opinions on the subject of matrimony could not have been due to any determination to give himself to the work of exploration. He was driven of the spirit from point to point; one path after another opened to his advance, one path after another was summarily closed.

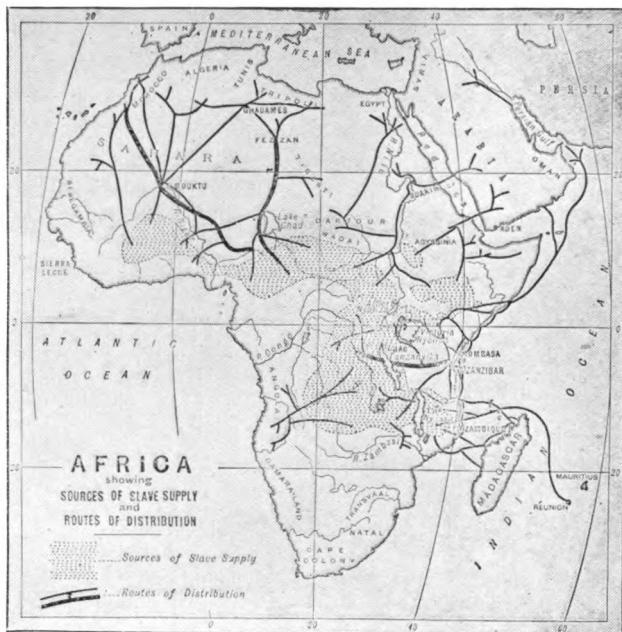
With all possible emphasis, and in the face of all contradiction, be it said, Livingstone from first to last was a missionary of Jesus Christ. The advance scout of an invading army remains a soldier, even though freed from

the strict discipline of the ranks and the necessity of wearing the uniform of his corps. So Livingstone was a missionary-scout feeling his way into the heart of the enemy's country and making plain the way of the Lord. His passionate devotion to Jesus Christ, his loyal service unfaltering unceasing in the cause of Africa, are evidence of his commission. His elemental object when he first left the shores of England was the same as when he laid down his life at Chitambo's village.

One writer of repute has not hesitated to speak of Livingstone's "ostensible object" as different from his real object, as himself "wanting an excuse for the exploring mania in him, and which he was not able to admit to himself—and indeed did not consciously recognise as the true motive for his divagations." On another page of the same work this author saves himself by saying "he (Livingstone) ceased to be officially a missionary, although he remained a missionary in spirit to the end of his days, in propagating wherever he went the best (*sic*) precepts of Christianity, especially as regards the duty of man towards man." How much depends on the definition of common words!

The settler's life at an outpost is always hard, but for a young wife and mother it is hard beyond words. The world hears little of the heroism of missionary wives,—they seem content in their great heartedness to work and suffer often unknown and unrequited. But their husbands know, and their children, and God. Livingstone describes his wife as "Maid of all work," and himself, "Jack of all trades." Mary Livingstone made her own bread and butter (when there was any to be made), soap and candles, roasted corn for coffee, and generally tried to make two ends meet on £100 a year, at a distance of 700 miles from the nearest market town.

Difficulties arose between the mission families resident at Mabotsa (for missionaries are human!), and to end the trouble, Dr. and Mrs. Livingstone went forth to seek a new home. From this time onward, they were without



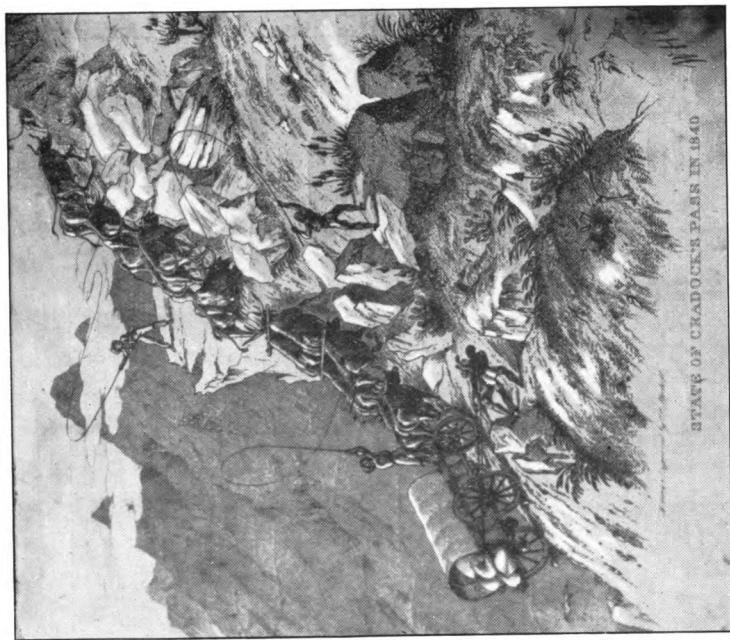
Map of the Slave Routes of Africa.



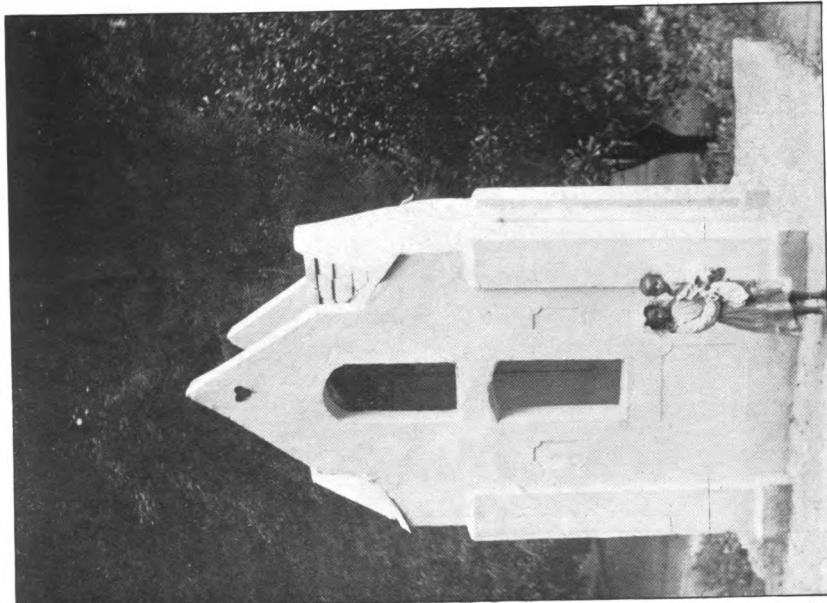
Photo by

Osoris, Loanda.

Railway Bridge on the Lucalla River, Portuguese West Africa.
**Livingstone crossed the river a few yards to the
 other side of the bridge.**



From an engraving
in Grey Library, Cape Town.
Wagon travelling in the mountain passes of
South Africa in 1840.



Rev. W. Forbes.
Photo by
“Slave Belfry,” Cape Town, whence sounded the call
to work at the beginning of last century.

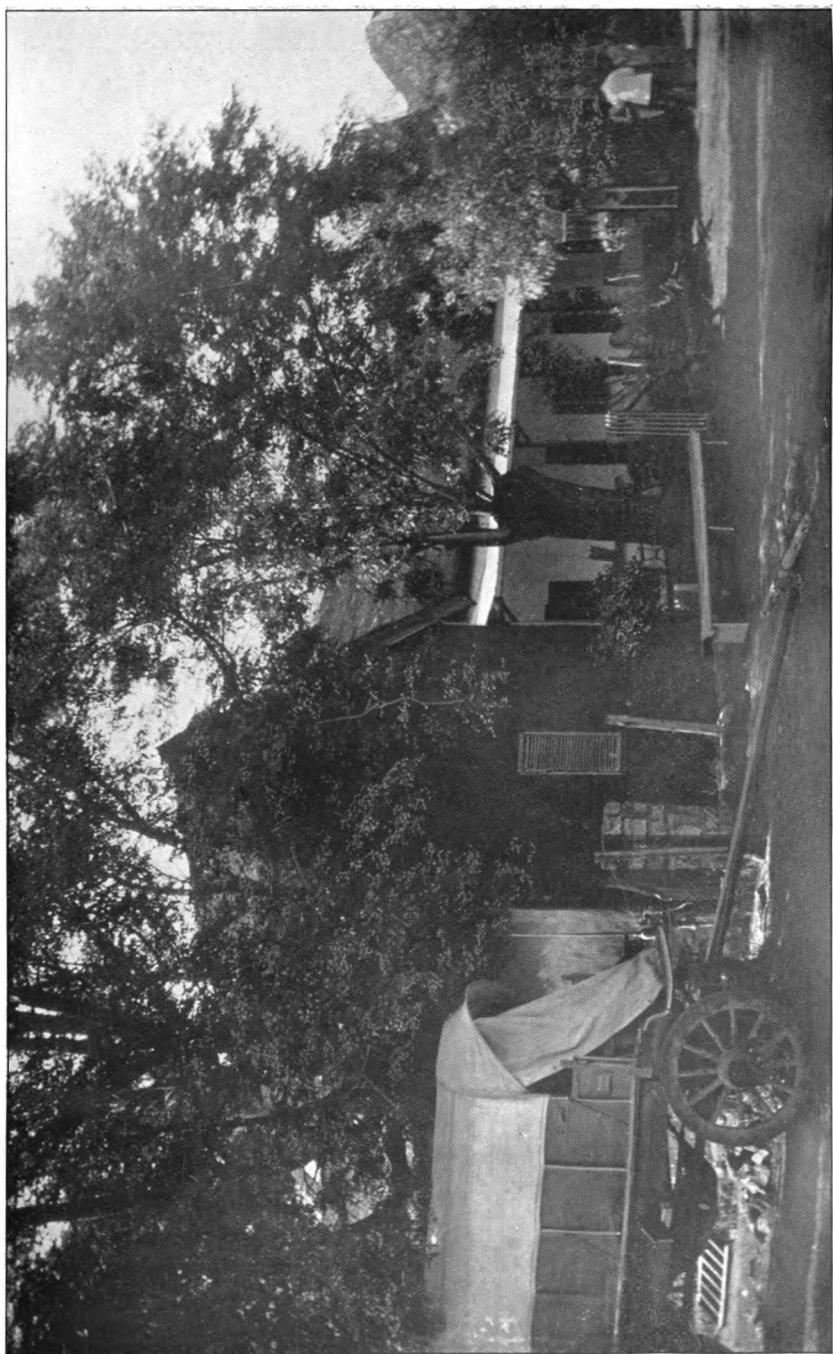


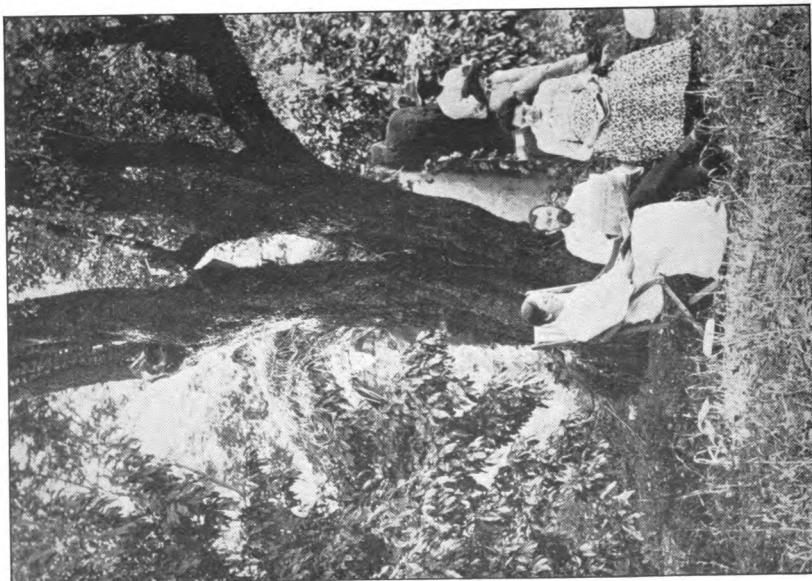
Photo by

Dr. Moffat's house at Furuman. The gable room was the study.

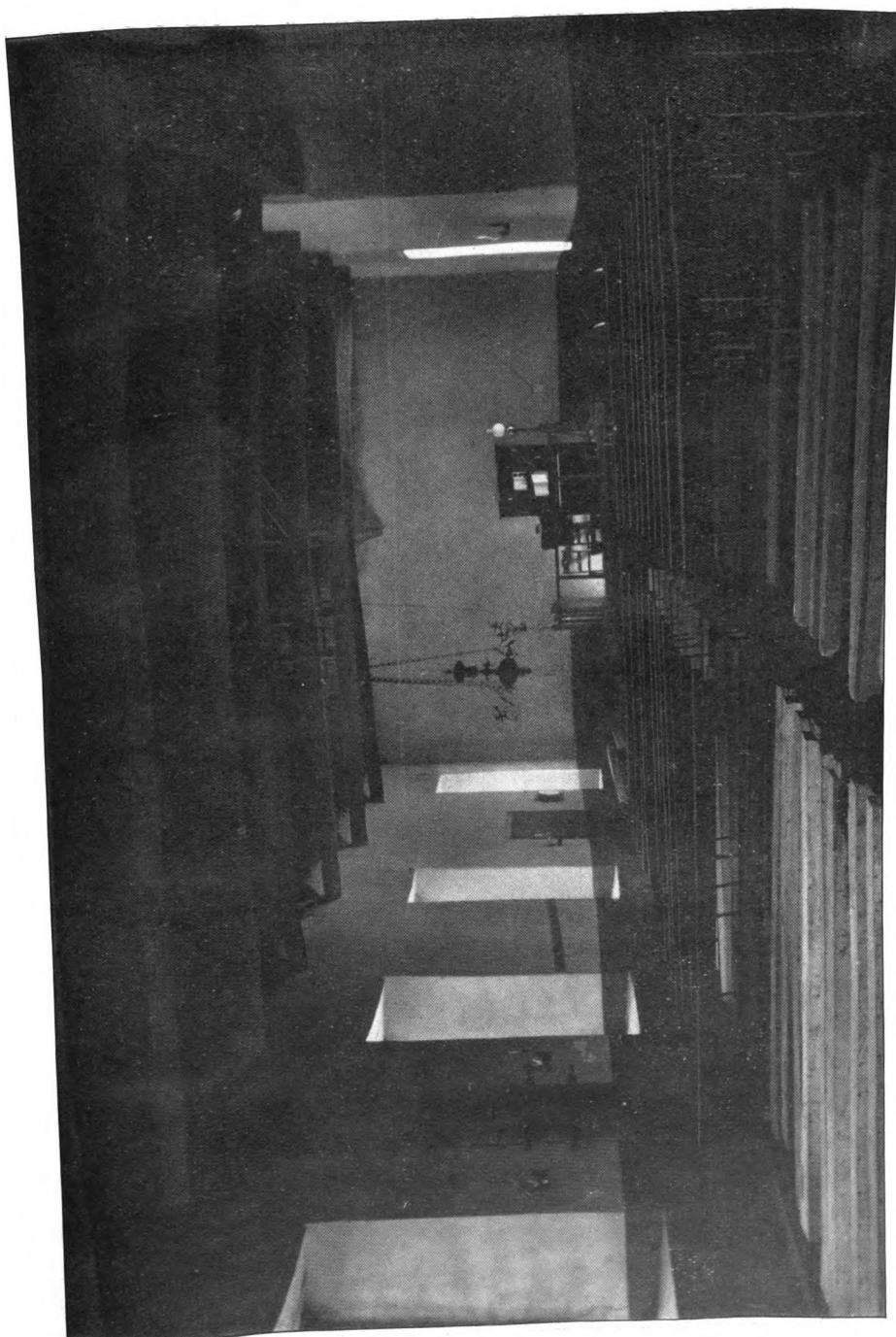
Rev. W. C. Willoughby.



Rev. F. S. Arnot.
Photo by
Chingwangwa, an important chief in Bihe, a district
through which Livingstone passed en route to Loanda.



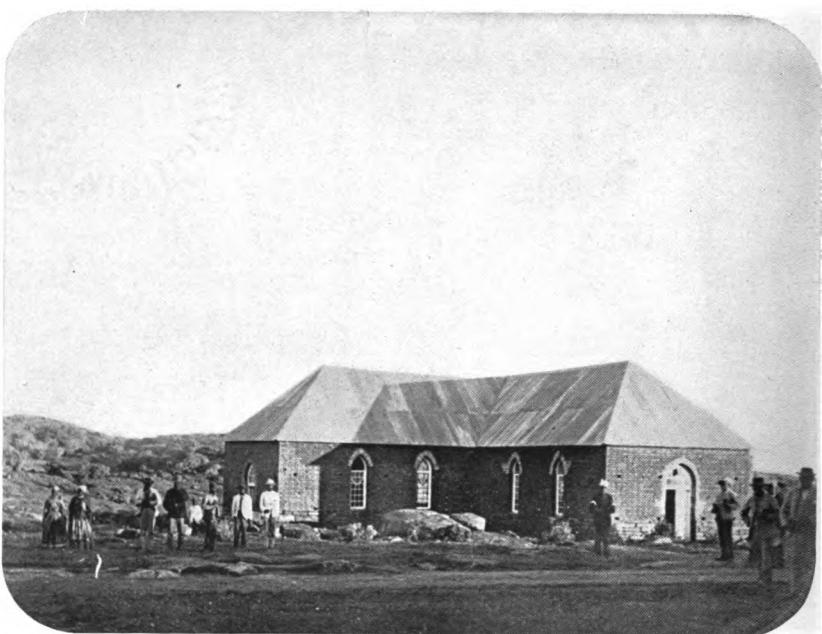
Rev. W. C. Williams.
Photo by
Livingstone's Tree in Furuman Garden. The present
Missionaries at Furuman seated in its shade.



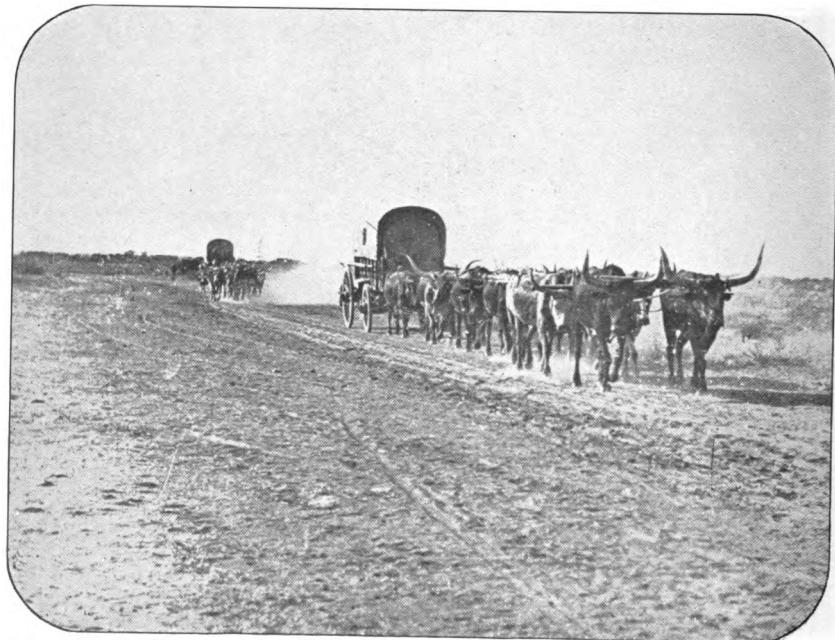
Rev. W. C. Willoughby.

Ruruman Chapel. (Interior.)

Photo by



Molepolole Church, British Bechuana Land, at the Headquarters of the Ba-Kwena.



Crossing the Kalahari.



Photo by

Rev. W. C. Willoughby.

Ruins of Livingstone's house at Kolobeng, British Bechuanaland.

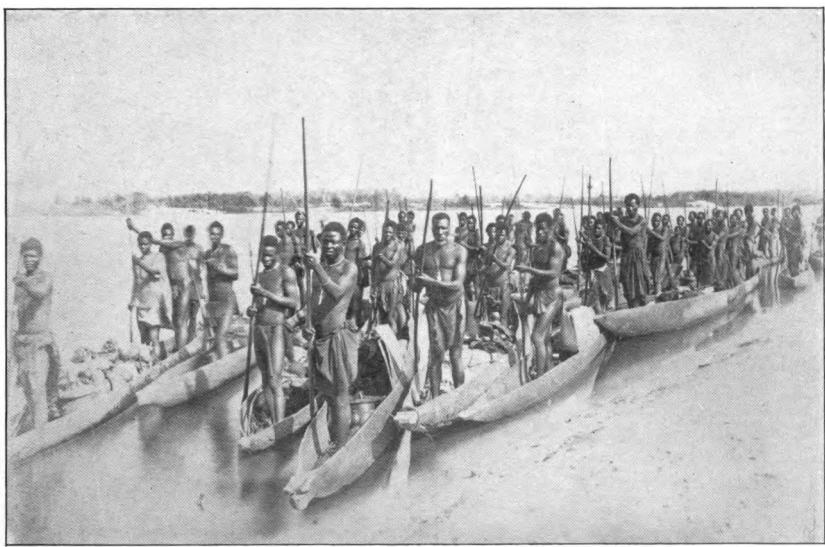


Photo by

The Paris Missionary Society.

**Flotilla on the Zambezi River, with Marotse Canoe men.
Such a flotilla as carried and escorted Livingstone and Sekeletu.**



Photo by

The Paris Missionary Society.

A Lubale Chief and Slave.

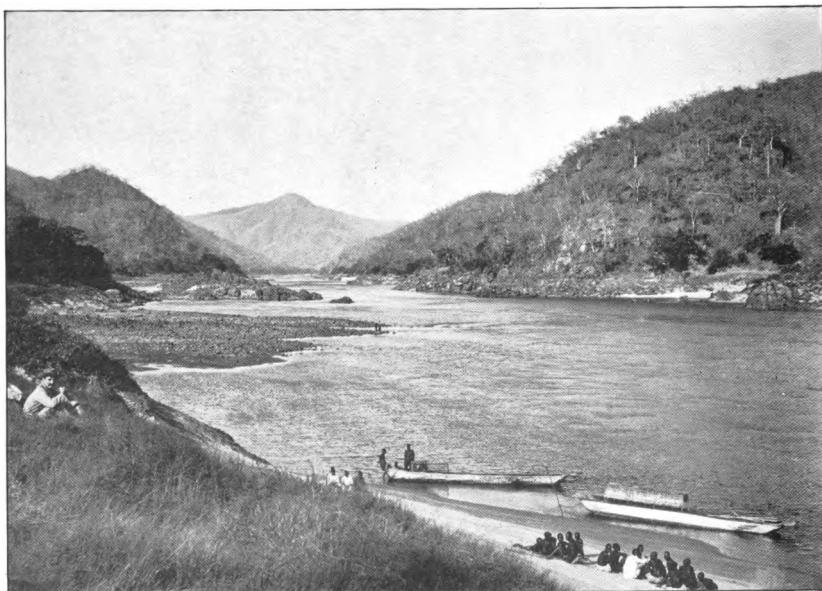


Photo by

R. M. Yule.

Scene on the Upper Zambezi.

missionary companionship. A new home was found among
the Doctor's old acquaintances,—the Ba-Kwena at Chonuane.

16.
miles.

The chief Sechele (rival with Bubi) was a remarkable man of progressive spirit. This "barbarian," to whom a book would be a miracle, became an assiduous scholar, mastering under Mr. Oswell's care the mysteries of the alphabet in one day, and soon becoming a ready reader. On one occasion he had been perusing Isaiah, his favourite author, when he remarked to his Missionary,—“He was a fine man that Isaiah, he knew how to speak!” How many British Christians have for themselves discovered the splendour of Isaiah's literary genius? It was this same Sechele who asked Livingstone a question difficult to answer. The sermon (the first he ever heard) had been on future judgment, and the chief deeply moved said, “My forefathers were living at the time yours were, and how is it they did not send them word about these terrible things sooner? They all passed away into the darkness not knowing whither they were going?” Sechele became the fast friend of Livingstone, and the devoted servant of the Lord Jesus Christ. He was baptised in October, 1848, and remained to the end the enlightened ruler and missionary of his people. He died full of years and honours, and his son Sebili reigns in his stead, but not altogether following in his father's footsteps.

While at Chonuane, Livingstone came into contact with the Boers. These were Dutch farmers, refugees from British “misrule” in Cape Colony. They had settled in the district now known as the Western border of the Transvaal Colony, where they assumed jurisdiction over the native population, enslaving some, enforcing unpaid labour from others, and murdering not a few. They resented every attempt to uplift the

B

1848.
Graca exploring
Angola to Mwato
Yanvo's.



“Kolobeng is now a solitude . . While Sechele and his followers, who escaped the balls of the Boers, are in the fastnesses of the neighbouring mountains, the Ba-Khatla of Mabotsa have been plundered and slain. The Ba-Hurutse of Matebe, a third mission station are prostrate . . and their chief ‘a dog of the Boers.’ The Ba-Ngaketse have been driven from their towns.”—R. Moffat, Nov. 22, 1862.

natives, or in any way to interfere with their own right to do as they liked. They fled from tyranny, and themselves practised a greater tyranny. Sechele and Livingstone were marked out for special vengeance, and a long course of injustice and oppression grievously hindered the work at Chonuane, and again at Kolobeng. During his residence at Chonuane Livingstone made two journeys to the Magaliesberg, in order to extend missionary operations eastwards. He desired to secure, if possible, better treatment for the natives, and protection for planted at a distance from the white missionaries. Some of the Boers jeered at "teaching the baboons" and some promised to kill the native teachers; but it is good to remember that in our own time the descendants of these same Dutch settlers are doing much to support missionary work in their own districts, and in Central Africa.

The hostility of the Boers was one of the difficulties which assailed the mission at Chonuane; drought was greater, and drought drove the Livingstones from their second home. The doctor persuaded the Ba-Kwena to remove to Kolobeng, where an abundant supply of water gave promise of irrigation. Again the hut life with its whistling draughts and pestering flies, and again the grim drudgery of founding a new station! The family spent two years here, making a deep impression on the people,—"hatching a Sechuana Grammar," building a dam for the irrigation of their own and their natives' gardens, and suffering many things at the hands of the Boers.

Transvaal Republic
acknowledged by
U.K., 1852.

P. Kruger
elected President
1853.

Through the
Pretoria and Johan-
nesburg districts.

Many flourishing
stations to the West
of Nyasa, towards
the Loangwa E. are
maintained by the
Dutch Reformed
Church, 1908.

1846
1000 miles.

Feb. 47.
50 miles.

1848
Slavery abolished in
French Colonies.

A big lake (Ngami) beyond the desert seemed to offer a fresh and more promising field for missionary enterprise, and Livingstone determined to go in search. Accordingly he set out in

1. 6. 49. company with Messrs. Oswell and Murray to cross the Kalahari. After a toilsome journey of two months duration, the

1. 8. 49. travellers were rewarded by the discovery of the lake; but examination showed that no suitable locality for a central mission station was to be found there. An attempt was made on the same quest to reach the country of the Ma-Kololo, but

^{1849.}
Barth exploring the
Sudan.
Rebmann and Krapf
discovered
Kilima Njaro.

Native teachers from Shoshong and maintained by the Ba-Mangwato were established at Lake Ngami in 1851. It is now a prosperous mission under Khukwe.

10. 10. 49. 800 miles. this not being feasible, a return was made to Kolobeng; whence Oswell passed on to Cape Colony to make preparation for further exploration.

Meantime Livingstone, accompanied by Mrs. Livingstone and family, Sechele and his retinue, once more penetrated to Lake Ngami with the intention of passing on to the Ma-Kololo; but a severe outbreak of fever among the children, and the unexpected presence of the tsetse fly compelled a speedy return to Kolobeng.

April 50. 8. 7. 50. 28. 7. 50. 8. 4. 51. Meantime Livingstone, accompanied by Mrs. Livingstone and family, Sechele and his retinue, once more penetrated to Lake Ngami with the intention of passing on to the Ma-Kololo; but a severe outbreak of fever among the children, and the unexpected presence of the tsetse fly compelled a speedy return to Kolobeng.

In due time, Mr. Oswell arrived from the Cape with full equipment, and another start for the Ma-Kololo was made. The expedition was financed by Oswell,

who ever proved the fast and generous friend of the family. Mrs. Livingstone and the children again accompanied them, but their sufferings from drought and

1851.

Galton exploring in Damara Land.
Gassiot journeying from Natal to the Limpopo.

heat were extreme. The little children cried piteously for water, and there was none; indeed, they narrowly escaped with life. This journey appears to have made plain to Livingstone the impossibility of subjecting a family to the hardships of an explorer's lot. He had seen such happy results follow the hallowing presence of a Christian home, that he had reinforced his expedition at so heavy a cost.

July 51.
500 miles.

Linyanti, the headquarters of the Ma-Kololo, was at length reached, and a hearty welcome received from the chief Sebituane. The average white man, who frequently forgets his breeding when dealing with black men, would doubtless have called Sebituane a "nigger," qualified by various adjectives. Livingstone, after close acquaintance, recognised him as "a gentleman in thought and manner." He was of the Ba-Suto, and years before had fled from his home near the sources of the Vaal River. With a small following he settled in the neighbourhood of Kuruman, but was driven thence by the Griqua. He fought and routed various of the Bechuana tribes, and although he held his own in conflict with the Ma-Tebele, he made a strategic move to the North, and finally settled where Livingstone found him on the banks of the Chobe River. There he founded one of those numerous empires, the rise and fall of which constitute the history of Bantu Africa. He ruled over the valley of the Upper Zambezi, extending his sway as far as the Kafue River to the East, and formed by his own depredations a firm barrier to the depredations of the Ma-Tebele. Unhappily Sebituane was suffering from pneumonia, and soon passed into the Great Unknown, having barely heard of the great love of God. He was succeeded by his daughter, who inherited in large measure her father's noble qualities.

3. 8. 51.

150 miles.
750 miles.

Trusting his family to the charge of the Ma-Kololo, Livingstone accompanied Oswell northwards, and discovered the upper reaches of the Zambezi River. They looked upon a fair scene, fertile and well populated, but sadly marred by the trail of the slave trade. Here the modern St. George first encountered his terrible enemy, and here dimly dawned on him something of his tremendous life-task. Returning to Linyanti, the whole party retraced their steps to Kolobeng and Kuruman.

Sebituane and
followers were set
in motion by the rise
of the Zulu power
under Tjaka about
1820. They were a
part of the horde
called Ma-Ntatee.

Paris M.S. establish-
ed a Mission among
the Ma-Rotse (1888)
under
Rev. F. Coillard.
The Ma-Rotse were
slaves of the
Ma-Kololo and
rebelled.

¹ Ma-Rotse or Ba-Rotse.

Then were Livingstone and his wife called to their Gethsemane. The choice lay before them, opening Africa and smiting the slave trade on the one hand, home life and conventional missionary service on the other. We know a little what it meant for him; but for her—
separation of unknown duration with its silences and sickening anxieties! There were much thought and prayer, and probably some hesitation. Presently together she and he went to their Golgotha, together they journeyed to the Cape; and then they parted—she to England, he to
600 miles.
16. 4. 52.
23. 4. 52. the “front!”

THE FIRST GREAT MISSIONARY JOURNEY.



S. 6. 52.



FTER making amid great difficulties all possible preparations, and acquiring from Sir T. Maclear a more perfect understanding of the arts of astronomical observation, Livingstone started from Cape Town to find a practicable route to Central Africa from West or East Coast. Boers and the Kalahari blocked access from the South, and Central Africa was being destroyed. He crossed the mountain barrier apparently by or near the Hex River Pass, now traversed by the Cape to Cairo Railway; a most difficult passage for bullock wagons! The trade route then led the traveller by the modern town of Carnarvon to Prieska on the Orange River, thence by Griqua Town to Kuruman.

The Railway rises
2,400 feet in 36
miles.

29. S. 52.
600 miles.

The difficulty of finding natives willing to brave the unusual perils of a desert journey, and the risks of meeting the Boer raiders, saved Livingstone from falling into the hands of these bandits. They had sacked Kolobeng, killed, driven, and enslaved the Ba-Kwena, had destroyed or appropriated £300 worth of the missionary's property, and were now seeking the missionary himself. At last Livingstone got away, and, travelling rapidly by desert paths, he safely reached Linyanti.

Sekeletu was chief, and in many respects was a worthy
(30)

Doe., 52.
800 miles.

son of a worthy sire. A month's rest and incessant mission work, including the settling of George Fleming a worthy half-caste trader who had travelled with him from Kuruman, fitted Livingstone for the road; and in company with Sekeletu and a large escort, he started to Shesheke and Naliele. The missionary's immediate object was to find a suitable site for a mission station in Makololo land, the chief's to inspect that part of his dominions. Livingstone thus spent several months among the Ma-Kololo, and saw deep into the heart of African heathenism. Its utter loathsomeness oppressed and even angered him. Your commonplace globe trotter never sees the hideous thing, and lightly says of its human victim, "Work him hard, he's well enough!"

Sept., 53.
300 miles.

Returning to Linyanti from this "preliminary canter," Livingstone girded himself for his first great effort. It is interesting to compare his expedition and equipment with those of Stanley on his first journey.

11. 11. 53.
Livingstone's company as it filed out of Linyanti, consisted of 27 Ma-Kololo, carrying 40s. worth of beads, some tusks of ivory belonging to Sekeletu for trade, a few pounds of tea and sugar, 20 lbs. of coffee, a medicine chest, a magic lantern, scientific instruments, a tin canister filled with spare clothes, a few books, a small gipsy tent, a sheepskin kaross, a horse rug, and five guns.

H. M. Stanley, on leaving Bagamoyo (Feb. 18, 1871), was accompanied by two white men, 23 native soldiers, 160 porters, 27 donkeys, and one cart, bearing 6 tons of cloth, beads, wire, provisions, utensils, boats, instruments, medicines, and "every conceivable article." The party was armed with 39 guns and revolvers. Livingstone covered some 3,000 miles of mostly new ground; Stanley's route, 1,600 miles, was partly known. The contrast is made not in depreciation of Stanley, but in appreciation of Livingstone.

1853.
Silva Porto journeying from Benguela to the Rovuma River.

Stations of the Paris M.S. are now established both at Shesheke and Naliele (Lealui).

The Primitive Methodist M.S. have several stations away from the river to the N. and N.E.

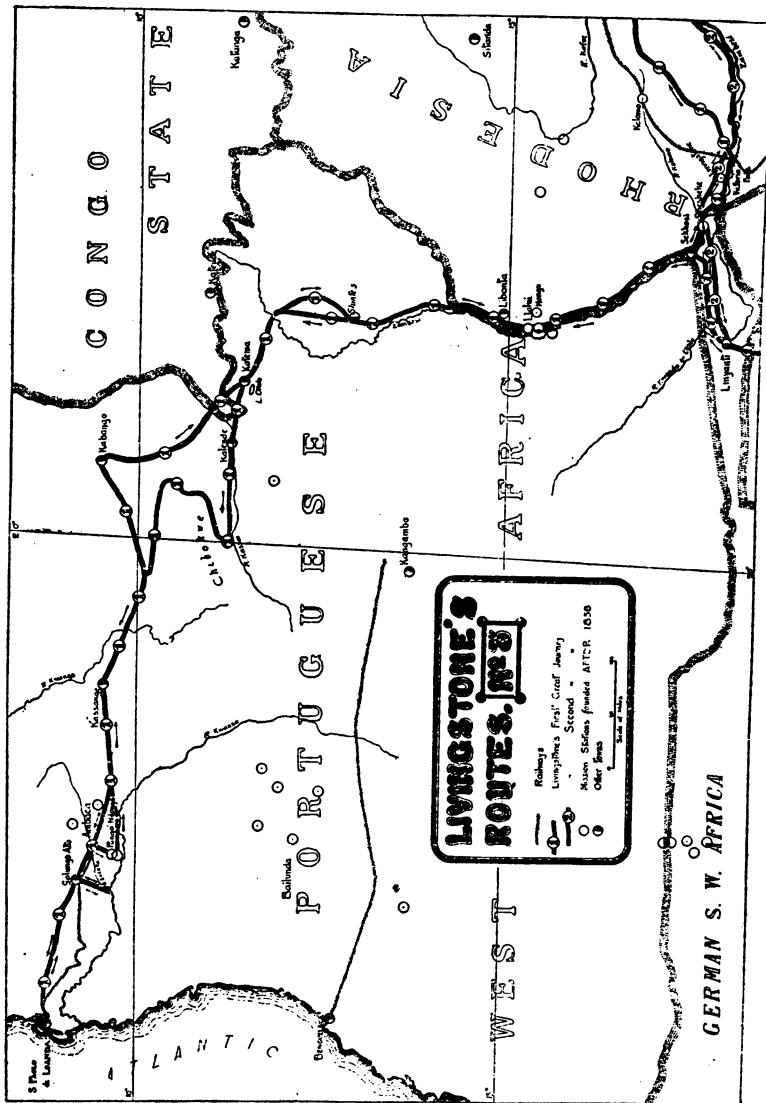
The first Steam-boat "Livingstone" launched above the Falls, 1902.

Map 3. The route may be easily traced on the accompanying map. The party journeyed *via* the Chobe river to the Zambezi, up river to Libonta (Dec. 17); to Shinte's Town (Jan. 17); Katema's Town (Feb. 18); Kasai River (Feb. 27); Chibokwe ^{A few miles to the west of} Country (Mar. 4); Kwango River (Apr. 4); Livingstone's ford on the Portuguese outstation Kassange ^{the Kasai River is the Mission Station} (Apr. 13); Lucalla River in Ambaka Kavungu of "The (May 5); Golungo Alto (May 18), and Brethren," founded by F. S. Arnot. **31. 5. 34.** Loanda (May 31).

But no map and no description can give an adequate account of that terrible march. The early stages of the journey performed under the protection of Makololo authority were propitious; but beyond Sekeletu's borders the hostility provoked by his father's conquests made progress the more difficult. In addition, Livingstone set out in poor health, and unfortunately the rainy season was at hand. He ever held that travel and exertion were the best restoratives after fever; no doubt he was right, but that travel should at least be undertaken in some degree of comfort.

Persistent rain, swollen streams, incessant attacks of fever, langour and depression, were his daily companions. He carved his way through dense forests, waded through miles of marsh land, slept on soaked ground, yet all the time determined his route with a precision outrivalling all other explorers. He observed the fauna and flora, and wrote charming descriptions of the beautiful land he passed through. He kept accurate journals, hunted for daily meat, palavered endlessly with harassing natives, preached and doctored. His clothes grew mouldy, his guns rusty, his followers weary and despairing, but Livingstone amid it all was ever the same, ardent, masterful, cheery and patient. He was worried by the endless demand for "man, ox, gun, or tusk;" his faithful Ma-Kololo rebelled against him, but his private journal (that faithful companion into whose friendly pages the

1854.
Grant of a
Constitution to
Cape Colony.



lonely wanderer was wont to pour his sorrows) records the prayer, "O Almighty God! help! help! leave not this wretched people to the slave trade and Satan!"

18. 4. 54. After a temporary rest and recuperation at Kassange the Portuguese outpost, conditions became worse and old symptoms exaggerated. At times he could not observe, could not remember, lived and moved as in a dream. Yet, when the scared and sorely tried Ma-Kololo came with the slander that on reaching Loanda they were to be sold as slaves, he reassured them with,—"Nothing will happen to you that does not first happen to me." But at last came the ocean, Gabriel (the British Commissioner for the Suppression of the slave trade), food and BED!

21. 5. 54.
1500 miles.

Hearty hospitality, proper fare and rest soon restored him and his men. They occupied themselves in earning money, he in writing up his journals and despatches for England. He received great kindness from the members of the Roman Catholic Missions (which for centuries had occupied the district), and formed a high opinion of their character and devotion.

20. 9. 54. By and bye he was called to make choice in a hard matter. On the one hand lay England, wife and children, and all the restorative influences he sorely needed; on the other hand, that great and terrible wilderness, the slave trade, the paganism, and the 27 Ma-Kololo trusting him to lead them home. Quietly Livingstone turned and set his face to the horrors of the march and his unfinished work.

Oct. 54. He reached the wonderful rocks of Pungo Andongo in October, and there heard that the ship carrying his mail had foundered at sea with all hands. Characteristically, he set to work at once to rewrite the whole in the hospitable house of Col. Pires. With the new year, his task was complete, and the little band was afoot again. Though conditions were more favourable than before, and though he was now known to the

A colossal natural
Stonehenge with
rocks 300 feet high.
Once a slaver's
stronghold, now a
M.S. of Methodist
Episcopal Church
U.S.A.
Several other
Stations in the
district.

11. 9. 55.
1500 miles.

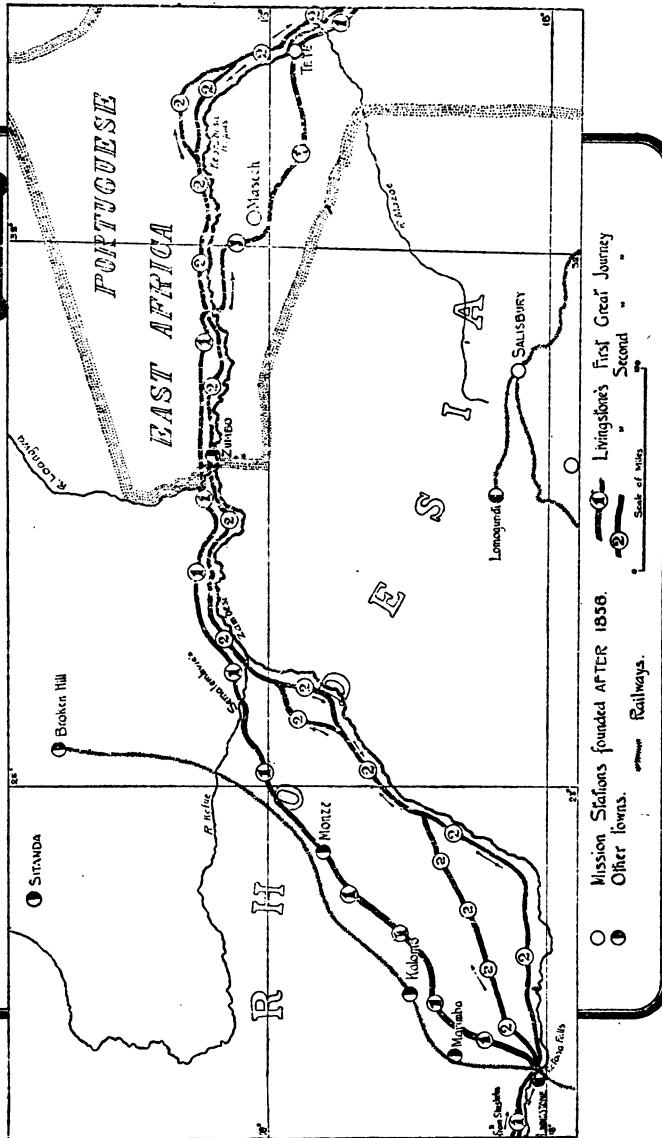
people, they all suffered severely. In spite of all hindrances, a remarkable rate of travelling was maintained —200 miles a month as against the usual 70. They arrived at Linyanti within the twelve months after leaving Loanda. Let imagination picture their reception! From the Makololo border their march was a triumphal progress, their welcome royal and popular. Throughout the whole journey the leader suffered from sixty attacks of fever, but he never lost a man; a record which in itself establishes a claim to high consideration. His care of his men was honourable, and honourably did the Ma-Kololo respond; for throughout that journey, as severe a test as could be devised, they exhibited a loyalty and devotion to their "father" that only once (and then momentarily) failed. It is difficult to think how white men could have surpassed their remarkable display.

At home also the Ma-Kololo, king and nation, had proved themselves worthy of the trust reposed in them; and had kept Livingstone's wagons and stores, including certain "good things" from Kuruman, with scrupulous fidelity.

Robert Moffat had taken these stores to Matebeleland, and there induced Umzilikazi¹ to forward them to the Zambezi by special messengers. This was on the occasion of Moffat's third visit to the these messengers called to the Ma-Kololo King, the first to to come over in canoes and receive the Matebele Land, in the year 1854. goods sent by Umtjete (Moffat) to Nyaka (Livingstone), the Ma-Kololo replied, "Get away, we know better than that; how could he tell Umtjete to send his things here when he himself has gone away to the North?" The Ma-Tebele answered, "Here are the goods, we place them before you; if they perish the guilt will be yours!" The Ma-Kololo, fearful of trickery and witchcraft, waited till the Ma-Tebele had left, then carried the packages carefully to an island in mid-stream, and built a hut over them to protect them from the weather. There Livingstone found them in perfect safety.

¹ Umzilikazi is the Zulu name, Moselikatze the Bechuana form thereof.

LIVINGSTONE'S ROUTES. NO 4



Map 4. It would not have been unreasonable to have taken prolonged rest after so arduous a journey, but rather did Livingstone find recreation in renewed work. He was minded to start at once for the east coast, to find a road to the sea; but was persuaded to remain till the great heat had passed and the first rains had fallen. Meantime every moment was filled with preaching, teaching, and medical work. By November he was well on the way, equipped generously according to the ability of Sekeletu, with many of his "faithfuls" again in his service. The king himself escorted him to the confines of his dominions, and watched over him as a brother. At the very

3. 11. 55.

15. 11. 55.
200 miles.

The bridge over the cañon, carrying the Cape to Cairo Rail-way, was opened by the British Association in 1905.

outset he discovered the magnificent Victoria Falls, which take rank as one of the "wonders of the world," far out-rivalling in magnitude the famed Niagara Falls. On an island on the very edge of the chasm, since called by his name, Livingstone carved his initials on the trunk of a tree ("the only time he was guilty of this vanity"), and planted many seeds of fruit trees. The initials may even now be discerned, though with difficulty; but the young saplings from the seeds have been trampled by the ponderous river hippopotami. These Falls had never been visited by the Portuguese during the many centuries of their occupation of the east and west coast.

The town of Living-stone¹ on the North bank of the river, and 5 miles from the Falls, is now (1908) the Capital of N.W. Rhodesia, with a white population of 200, 3 hotels and a hospital.

Kalomo, a Station on the C. to C. Railway, population 80, is a farming centre with some good buildings. Kalomo v. Broken Hill was a cricket match played Easter Monday, 1907.

1855.

400 miles.

Here Livingstone left the Zambezi, turned north east, reaching Kalomo River (Nov. 30), Monze's (Dec. 10), the Kafue River, Semalembwe's (Dec. 18), and the Zambezi River just below the confluence of the Kafue (Jan. 1).

The Kafue railway bridge ($\frac{1}{4}$ mile) in length.

The whole of this route lay through a garden country, healthy and very beautiful; but everywhere threatened by the accursed slave trade. His message of peace was hailed

¹ For many of these details of progress, I am indebted to the "Guide to South Africa," published by the Union-Castle S.S. Company.

with delight by the harassed natives. Said they to him, "We are tired of flight, give us rest and sleep."

Beyond the Ma-Kololo border, as the Portuguese territory was approached, hostility began to show itself; but when Livingstone was able to reveal himself as British, "the people who deal honestly with the black folk," all was well. Opposition became critical at one point; and on reaching the confluence of the Loangwa River with the Zambezi, Livingstone found his passage barred, and his party surrounded by armed natives. He writes in his journal: "Evening,—felt much turmoil of spirit in view of having all my plans for the welfare of this great region and teeming population knocked on the head by savages to-morrow. But I read that Jesus said, 'All power is given unto Me in heaven and earth, go ye therefore and teach all nations, . . . and lo! I am with you alway, even unto the end of the world.' It is the word of a gentleman of most sacred and strictest honour, and there's an end on't. I will not cross furtively by night as I had intended. It would appear as flight, and shall such a man as I flee! Nay, verily, I will take observations for latitude and longitude to-night, though they may be the last." In the morning only one canoe was available, but by degrees the whole party crossed, though crowds of threatening natives surrounded them. Livingstone remained till the last, calmly amusing the men with watch, burning glass, etc. Then thanking them for kindness and wishing them peace, he followed, and the incident closed. Here is an epitome of the missionary's life. In the strength revealed in that adventure he travelled nearly 30,000 miles among the savages of Africa, and travelled to such good purpose that it is on record, wherever white men followed in his footsteps they were sure of a hospitable reception. O si sic omnes!

During this journey Livingstone profited by the lessons learned on his passage west, and took more care of his health. The way, however, was rough, and, despite all precautions he was often drenched and broiled by turns; many of the petty chiefs also proved very vexatious by their ferocity and greed. The Zambezi was crossed about 100 miles below Zumbo, and a detour to the



Photo by

Rev. F. S. Arnot.

Luba Chief and attendant fetish priests.



Photo by

Rev. F. S. Arnot.

Chibokwe Chief and Hut, Portuguese West Africa.



Photo by

Miss Mary Hall.

Rapids above the Victoria Falls, Livingstone Island in the far distance.



Photo b,

Miss Mary Hall.

Main (Victoria) Falls, from Livingstone Island.
The view enjoyed by Livingstone on his discovery of the Falls.

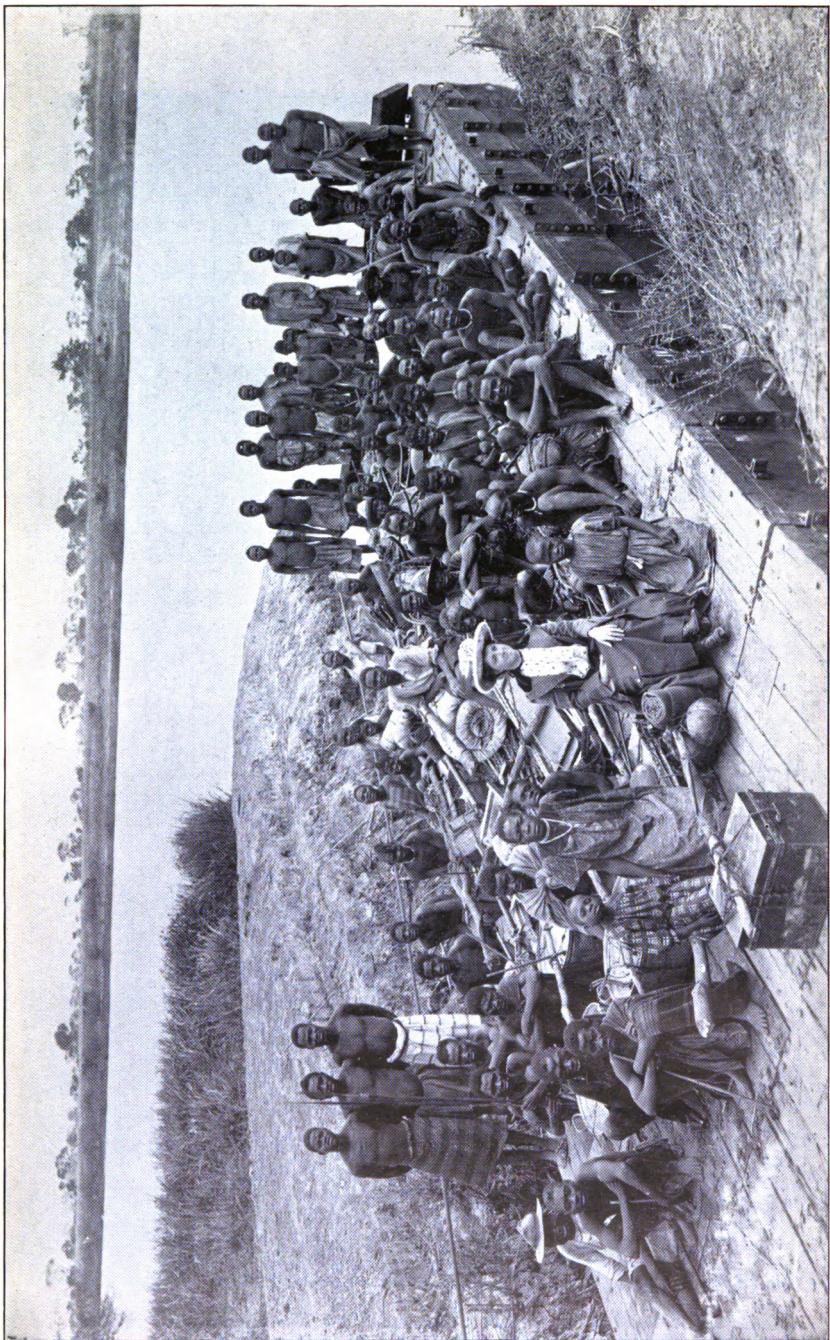


Photo by

A Primitive Methodist Missionary Caravan crossing the Rauue River by the pont.

Rev. W. Chapman.

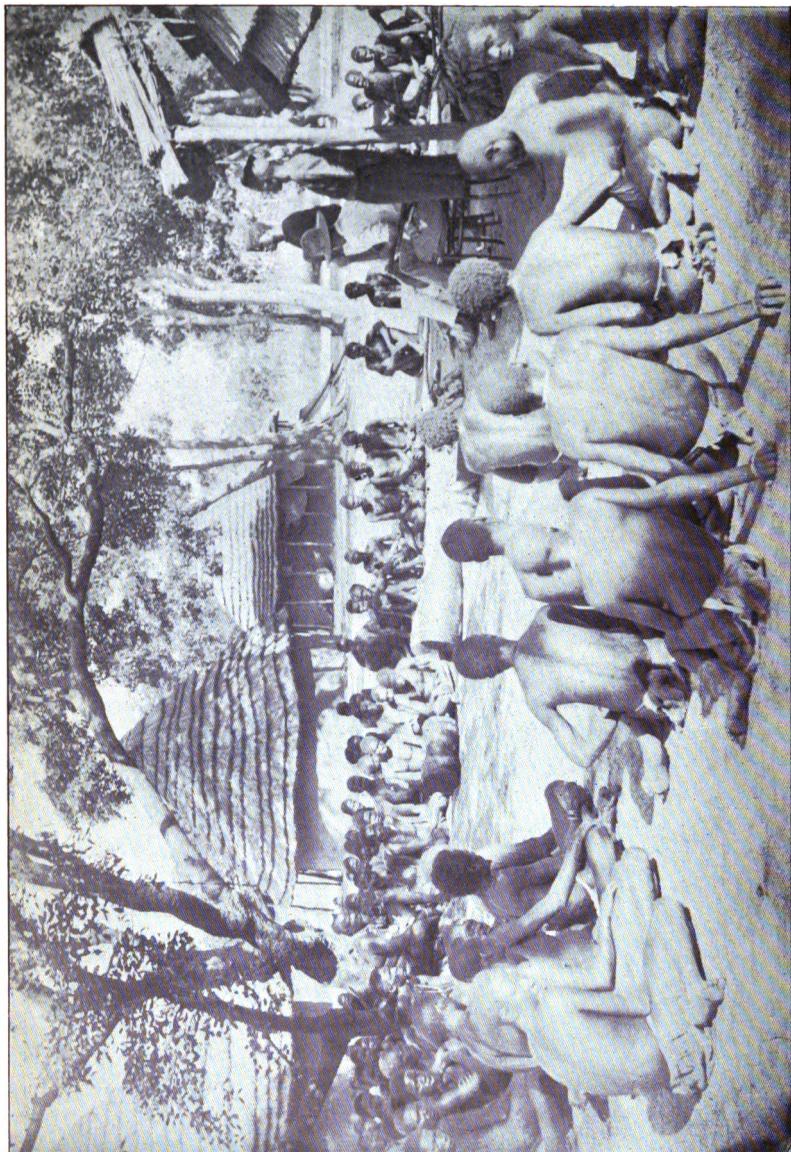


Photo by

Rev. W. Chapman.

Conference of Ba-Shukulumbwe (Ba-Jla) with the British Resident.



Photo by

Rev. W. Chapman.

Nkala.

Station of the Primitive Methodist Missionary Society, Bashukulumbweland.



Ferry on the Loangwa River, at its confluence with the Zambezi.

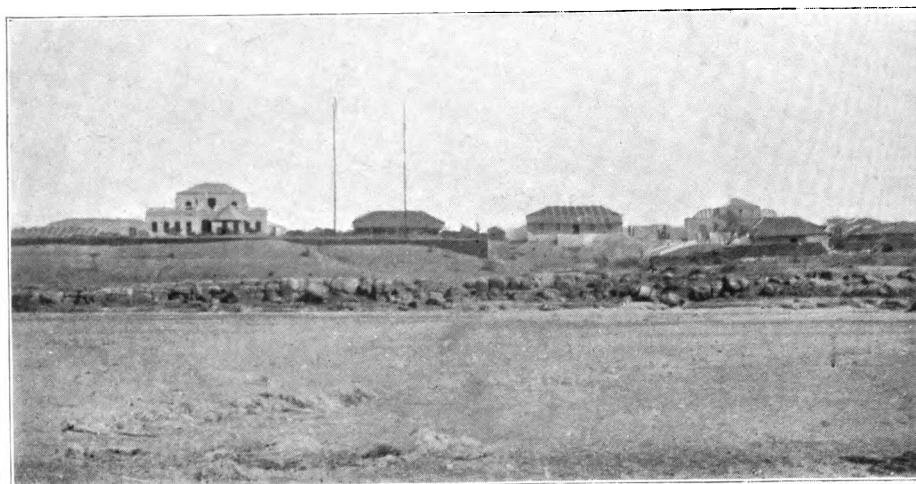


Photo by

B. S. A. Co.

Tette.

The "Crossing" of the Cape to Cairo Telegraph Line (A. T. T. Co.)



Photo by

F. L. M. Moir.

S.S. "Duchess" approaching Chiromo at the confluence of Shiré and Ruo Rivers.

south made to avoid certain rough country afterwards visited, and Tette reached March 3rd, 1856.

3. 3. 56.
400 miles.

He was but a skeleton clothed in rags truly, At this point, Livingstone was in but cheery and strong. The Portuguese or near the land of officials received him and his expedition "Ophir." with all their wonted hospitality, and Du Chaillu exploring continued their entertainment until the in the Congo Forest doctor left for the Coast. (till 1859).

Whilst waiting for the healthy season to set in at the coast, Livingstone occupied himself in writing all sorts of despatches to all sorts of people, and in collating notes of country, fauna and flora. He had mapped his route with more than his usual skill; indeed Maclear, Astronomer Royal at Cape Town, declared his observations to be "the finest specimens of sound geographical work he had ever met with." On April 23rd, after making full arrangements for the well-being of his Ma-Kololo, he took his departure, and paddled down the Zambezi to Quilimane. Proceeding to England via Mauritius and the Red Sea, he reached London in December, after four years separation from his family, and three years without tidings of them.

23. 4. 56.
Map 5, p. 47.

20. 5. 56.
300 miles.

9. 12. 56.

THE SECOND GREAT MISSIONARY JOURNEY.



15. 12. 56.

LIVINGSTONE'S reception in England was worthy. All classes united to do him honour, for his work in Africa had roused the country. He was received by the Royal Geographical Society, December 15, and by the London Missionary Society,

Nov. 57

December 16. His first book was published a year later. He spoke at the British Association's meetings, and was received by the Queen, February 13, 1858. In Edinburgh he laid the foundations of the Nyasa Missions; and in Cambridge and Oxford, those of the Universities Mission to Central Africa. There were not wanting criticisms of disapproval; some of the straiter sort charged the great missionary with "shameful apostasy, self-seeking, etc., etc." *Requiescant in pace!* His book placed him in possession of a considerable sum of money, a large part of which went in the service of Africa. In all the splendid recognition of his great work, it is pleasant to know that his wife had her share; and when Livingstone went back to Africa it was found possible for her to go with him. He had severed his connection with the London Missionary Society in all friendliness, and the status of British Consul was conferred upon him. His purpose in returning to Africa was the same as ever, its particular form the opening of the Zambezi and district to the world.

10. 3. 58.

Livingstone sailed from Liverpool, March 10, 1858, on board H.M.S. "Pearl," having six white men in his

expedition, Dr. Kirk as physician and naturalist, Commander Bedingfield as navigating officer, Charles Livingstone, brother of the leader, as secretary and general assistant, R. Thornton as geologist, T. Baines artist and storekeeper, and G. Rae engineer. On the voyage Livingstone impressed on his companions the principles which were to govern their conduct in dealing with the natives; for in his judgment patience, courtesy and kindness were more powerful than guns and sjamboks. "Influence among the heathen can only be acquired by patient continuance in well doing, and good manners are as necessary among barbarians as among civilized."

He spoke with authority as one who knew. His influence on the "savages" of Africa is probably unique as it is lasting. Forty years after he left the Zambezi country, his memory was still fragrant as the "Good white man."

Coillard, who led the mission which took up Livingstone's work in the Zambezi valley, says,—"In Europe people admired the intrepid traveller, but one must come to Shesheke where he lived to admire the man. He has engraved his name in the very hearts of the heathen population of Central Africa."

Sir H. H. Johnston testifies,—"Livingstone's life in Africa is quite beyond reproach. African travellers little realize how completely their reputations in Africa are at the mercy of their negro followers. Every single little thing that a white man does is known to these acute sharp-eyed observers, who, by a kind of freemasonry, will rapidly impart all this information to the great confraternity of Zanzibar porters; and yet none of this gossip will reach the European who does not mix with the people and understand their language thoroughly. . . . Of one thing these gossips were all convinced, and that was that Dr. Livingstone, who according to their traditions, was sometimes cross and even peevish, who was sometimes in their eyes unreasonable and sometimes inexplicable in his actions, was nevertheless absolutely pure."

April, 58.

Cape Town received him with full honours, offering a striking contrast to its behaviour six years earlier. Mrs. Livingstone remained with her parents, who had come down from the interior to meet her and her husband, intending to rejoin him on the Zambezi in the course of a few months.

There were gathered also at Cape Town the recruits for the new missions to the Ma-Kololo and Ma-Tebele, the former due to Livingstone, the latter to Robert Moffat. Livingstone, in severing his official connection with missionary work, felt a desire to have a sort of deputy, and devoted more than a fourth of his government salary to this object. J. S. Moffat was this representative, and he took part with Sykes and Thomas in founding the Matebele Mission.

16. 5. 58.

The expedition duly arrived off the Zambezi, and entered by the Kongone mouth; and the steam launch, "Ma-Robert" (Mrs. Livingstone's native name) was put together and work begun.

Chinde town with a population of 234 whites and nearly 3,000 natives, lies at the ocean entrance to the Chinde Channel; it is the port of B.C.A.

17. 6. 58.

At once difficulty arose, and the naval officer resigned; but Livingstone was equal to the emergency, and undertook to navigate the little vessel himself in addition to his already more than sufficient duties as leader.

Soon a more serious trouble shewed itself. The boat, from which so much had been hoped, proved a pious fraud, wholly unsound, inefficient, and amply deserving its nickname, "Asthmatic." However, with careful, diligent nursing, she wheezed and panted up the Zambezi, scaring the hippopotami and wearing out her crew.

8. 9. 58.
300 miles.

Tette was reached, to the infinite delight of the surviving Ma-Kololo (thirty-six had died), who tumbled over each other in the eagerness of welcome to their "father." The promises of the Portuguese Government to care for them had not been fulfilled, and they had been left to fend for themselves, which they were well able to do.

Tette has been in the possession of the Portuguese since 1632, for the greater part of that period enjoying the presence of a Roman Catholic Mission; yet to-day it appears in a moribund condition. The near neighbourhood of the thriving colonies of Rhodesia and British Central Africa has done a little to galvanize that ancient settlement into something like life, but it drags on a weary existence still, the haunt of slave traders and other extinct forms. A Tette official recently confessed that the British were gradually elbowing his nation out of their ancestral possessions.

If this prophesy be fulfilled, it will be simply the natural result of neglect of the country and contempt of the people. The dog cannot be allowed to monopolize the manger *ad infinitum*. God is against such waste.

To despise "inferiors" is a crime, and in this case at least, worse than a crime, a blunder; an authority founded thereon is doomed. Cicero says that "the stupidest and ugliest slaves come from Britain," and urged his friend Atticus "not to buy slaves from Britain on account of their stupidity, and their inaptitude to learn music and other accomplishments." Caesar says: "Most of the people of the interior (of Britain) never sow corn, but live on milk and flesh, and are clothed with skins." "In their social and domestic habits the Britons are as degraded as the most savage nations. They are clothed with skins, wear the hair of their heads unshaven and long, but shave the rest of their bodies, except their upper lip, and stain themselves a blue colour with woad which gives a horrible aspect in battle." A scion of that race of savages is Chancellor of the Exchequer of one of the foremost nations of the world; and the Romans are — !"

Livingstone says: "Quite as sensible if not more pertinent answers will usually be given by Africans to those who know their language, as are obtained from our own uneducated poor. Could we but forget that two centuries ago our ancestors were as unenlightened as the Africans are now, we might maunder about our superior intellect."

That man, be he Portuguese, Boer or Briton, who in the face of history and present experience despises the native races of Africa because they are backward and undeveloped, is not wise.

Map 4, p. 37.

Proceeding at once with the work of exploration, three journeys were made up river to discover whether the Kebra-basa Rapids were at all navigable. On the second occasion the travelling was so severe as to compel from the faithful and seasoned Ma-Kololo the complaint, "We thought he had a heart, but find he has none." Only Livingstone, Kirk, and three Ma-Kololo penetrated to the west end of the Rapids; but Livingstone came to work, and red-hot rocks should not stop him. He has proved to some white men a difficult companion. Perhaps the reason lies hidden in this incident.

The gorge is deep and narrow and the river falls nearly 1,000 feet in less than 70 miles. A wagon road has been made from Tette to Chikoa at the western extremity of the rapids; and a railway is under construction

450 miles.

Map 5.

Jan. 59.

700 miles.

Mar. 59.

350 miles.

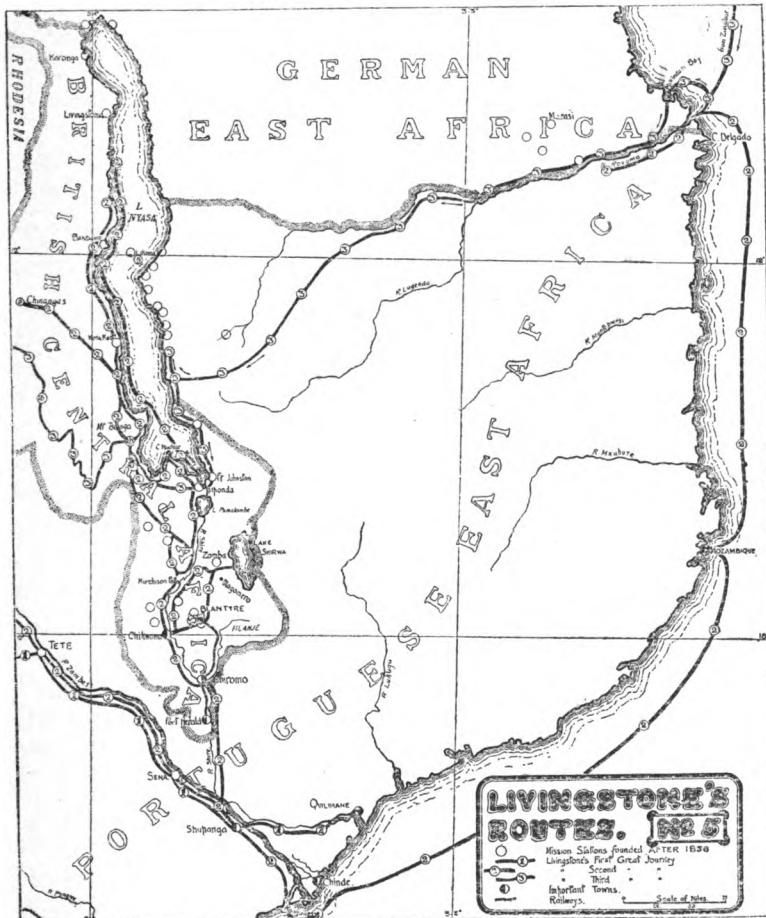
Pending the arrival of a new vessel from England to supply the place of the "Asthmatic," attention was turned to the River Shire.¹ It had never been explored. The Portuguese had made an attempt, but poisoned arrows had proved too much for their valour. Livingstone's first trip was made in January, 1859. He came to the poisoned arrows, went ashore, explained that he was British, and received welcome and assistance. After discovering the Murchison Cataracts 200 miles up stream, they returned to Tette for repairs to their ship.

A second trip was made in mid March. Leaving the "Asthmatic" at Chibisa's, Livingstone, Kirk, and certain Ma-Kololo penetrated inland. The suspicions of the natives being aroused (slavers were abroad), they deemed it prudent to return to the ship. A useful illustration of Livingstone's method with strange natives here offers. One of the Ma-Kololo became convinced that their guide was treacherously leading them astray. He thereupon urgently sought

Chibisa's is also called Dakanamoyo, and now known at Chikwawa.

It is the port for Blantyre

¹ The final "e" in Shire is pronounced, thus "Shiré."



permission to kill him, which Livingstone would in no wise allow. A little patient enquiry revealed the honesty of the man, the wisdom of the leader, and the fact that the misunderstanding was due, as usual, to a difference in language.

Further exploration a few days later resulted in the discovery of Lake Shirwa. It was gratifying, but disappointing, for this was not the lake of their dreams. Then, inasmuch as the "Asthmatic" was found to be leaking like a sieve, the whole party returned to Tette and Kongone for repairs.

18. 4. 59.
100 miles.

23. 6. - 9.
750 miles.

25. 8. 59.
300 miles.

16. 9. 59.
200 miles.

Dec., 59.
500 miles.

For some little time there had been friction between certain members of the expedition, and things now reached a climax. Messrs. Baines and Thornton were dismissed, though it must be acknowledged that the fault did not lie wholly, perhaps not chiefly, with them. This Dr. Livingstone acknowledged later on, at least in the case of Thornton, who soon rejoined the party. In August they were up the Shire again at Chibisa's. A party left the ship three days later in an attempt to reach Lake Nyasa itself. They travelled through a magnificent country past Mount Zomba, among an industrious but drunken people, the Manganja. Lake Nyasa was discovered just before noon on the 16th of September at a spot near Fort Johnson. The charm of the scene fascinated the travellers, the whole country was a veritable Land of Promise. In letters home Livingstone enthusiastically offered £2,000 towards the despatch of selected families to colonise and frustrate the slavers. He was "convinced that English colonisation is an essential ingredient to our large success." He wonders "why we cannot have the old monastic system without its celibacy?" The party returned to the Kongone for repairs.

Zomba (town) is the Seat of Government for B.C.A., has a Residency, a monthly paper, and is lighted by electricity. Livingstone's route northwards to the Shire is now traversed by a road suitable for bicycles, with a motor wagon service.

Nowhere has Livingstone's desire been more fully realised.

British Colonists (chiefly Scotch) are filling the land with flourishing industries, coffee and cotton plantations, &c. In 1907 they numbered 583.

It now became necessary to escort the Ma-Kololo back to their homes. Not all of them wished to return ; some had married new wives. They put off for Tette, but the "Asthmatic" gave no end of trouble. She required beaching every night to prevent sinking while they slept. But they did reach Tette, and went on on foot, only too glad to leave their crazy vessel. At Kebra-basa they turned away from the river to avoid those terrible rocks. Arriving at Zumbo, Livingstone was much impressed by the fine position which seemed to mark it out as a centre of trade. The two noble rivers, the green fields, the undulating forests and pleasant hills stretching away to the magnificent mountains in the far background, made a picture not to be forgotten. In the midst of all this glory stood a ruined chapel and a broken bell, the sole remains of the Roman Catholic Mission of the eighteenth century.

At the crossing of the Kafue tidings came to hand of the arrival of the L.M.S. Mission in Matabeleland. This was the Mission which was gathering at Cape Town, when Livingstone called en route from England. It was reported as flourishing, and the missionaries as belonging to the king's household (*i.e.*, well cared for). These tidings must have been very grateful to the expedition, and filled them with high anticipation concerning the sister mission to the Ma-Kololo.

After 33 years of almost fruitless work, this Mission has now become one of the wonders of the Missionary Enterprise.

In 1907,
431 church members.
£452 contributions
to L.M.S.

Soon it became necessary to turn away again from the Zambezi, and they speedily attained an altitude of 3,000 feet, with a cool, bracing climate and glorious views across the river. There lay broad fertile plains formerly densely populated, now desolate and silent from the incessant raiding of Ma-Tebele and Ma-Kololo. From Monday till Saturday they saw far across the river ruined villages and deserted gardens, the inhabitants of which had been thus wiped out. The folk on their side were living in safety, protected by the silver streak of the Zambezi. They were primitive engineers, and used elephants' tusks for posts.

All these days the cowardly Portuguese slavers were creeping on, dogging Livingstone's footsteps, and working their hellish work under cover of his name.

9. 8. 60. The Victoria Falls were visited and examined with some care. The gorge into which the river fell was found to be approximately 1,860 yards wide (the year was 1860), the depth of fall 360 feet. **18. 8. 60.
650 miles.** Extract from the
Cape Goverment
Railways
time tables for
Sept., 1906.
Sekeletu was at Shesheke, a leper, and there the expedition proceeded.

Some reports of the sad end of the Makololo Mission had already reached them, but now they learned the whole terrible truth. It was awfully different from what they had anticipated! Livingstone investigated the circumstances at head quarters, and was satisfied that the mission party had met their death from fever of a severe type, and not from poison as had been feared. But Sekeletu, though not guilty of the capital crime, had nevertheless behaved abominably, wholly unworthy of his father's son towards the friends of his father's friend. The chief sent to Linyanti for the mail-bags from the south, and the messenger accomplished on foot a remarkable journey of 250 miles in seven days. A little later, Livingstone himself visited Linyanti and its lonely cemetery. In the end of August, 1860, he stood by the graves, not yet five months old, of the heroic mission band, men, women, and little children. The mission was his child, he had hoped to meet it here and aid in its establishment, and now he stood by its grave, five months too late! There lay buried dear friends whom his story and enthusiasm had aroused to undertake this work. And there lay buried (though he knew it not) all hope for the Ma-Kololo; for never again was preached to them the Gospel of Love.

“A First Class Saloon
for Victoria Falls
leaves Cape Town on
the 11-30 a.m. train
on Tuesdays, and is
attached to the
Zambesi Express at
Kimberley.”

It reaches Victoria
Falls Station at 7-15
a.m. on Saturday.
It is luxuriously
appointed, and in-
cludes shower bath,
&c. The distance
from Cape Town is
1,642 miles, and the
return fare £23 16s.
8d.

Terms at Victoria
Falls Hotel,
21/- a day.

1902.
Marotse Land placed
under British
protection. The
Ma-Rotse rebelled
against the Ma-
Kololo.

Four years later the nation was annihilated by an uprising of the subject tribes. Another of the tragedies of Africa !

17. 9. 60.
200 miles.

On Livingstone's return to Shesheke, Shesheke is now a
the expedition returned to Tette and the M.S. of the Paris
wheezy "Asthmatic." A month later, the Missionary Society.

23. 11. 60.
4. 1. 61.
650 miles.

poor vessel foundered (still wheezing!), despite all efforts
to keep her afloat, and they reached the Kongone this
time without a boat to be repaired.

31. 1. 61.

A few days later came a stout vessel, the "Pioneer," sent for the use of the expedition by the Admiralty in England. The U.M.C.A. party, under Bishop Mackenzie, had also arrived, impatient to work in the Shire Valley.

25. 2. 61.
150 miles.

Livingstone, however, had instructions to examine the Rovuma River as a water way to Nyasa. Returning from that exploration, which was futile, via the Comoro Islands, the whole party ascended the Shire to Chibisa's with much difficulty owing to the too great draught of the "Pioneer." Susi of the "Immortals" was a wood cutter on this voyage.

The Rovuma River district in German East Africa is now occupied by the Universities Mission U.M.C.A.

Blantyre is the chief centre of Nyasa Land. White population 195, two Hotels, two Newspapers, a Chamber of Commerce, two Banks, and Annual Sports. The Church (built wholly by native labour) would excite remark in any situation.

With eager anticipation they left the ship for the highlands, only to find that smiling land devastated; death and misery were everywhere. A large caravan of slaves was encountered, and Livingstone with the Bishop's concurrence determined to attempt a rescue; perceiving which the cowardly traders bolted, deserting their miserable captives to the tender mercies of the white men. The poor wretches could with difficulty believe themselves free; and gladly cast in their lot with their deliverers, with whom they became the nucleus of the New Mission Colony. Among the rescued was Chuma of the "Immortals." Other caravans were similarly treated, and one fight with the Ajawa won in the same cause.

After much search for a suitable site for his mission station, the choice of the Bishop fell on Magomero, situated about ten miles from the present town of Zomba, between that and the south end of Lake Shirwa. Then Livingstone left them, while he and his companions returned to the ship and pressed on to Lake Nyasa. Plenty of enthusiastic porters carried the small boat past the cataracts and launched her on the waters of the lake, the first European keel on any African lake! They found a dense population, an almost unbroken line of villages surrounding the southern end of the lake, and everywhere goodwill and hospitality, except where the slave trade had penetrated. One chief Marengo "behaved like a gentleman."

The northern end so far as explored (20° S.) presented a complete contrast, for there reigned anarchy and death. Stockaded villages, Arab slave dhows, Mazitu raiders and pirates, told of devils' work. Livingstone learned afterwards that nineteen thousand slaves from this district alone passed through the Zanzibar Custom House annually, and everyone of the nineteen thousand represented probably nine thousand destroyed.

The boat entered the lake at Monkey Bay Fort Johnston is six miles from the beach. Steamers leave regularly for Karonga at the north end of the Lake, touching at about nine stations on the west coast. There is telegraphic communication with the outside world, and with the "Interior" of the Continent.

Exploration continued till it became necessary to return to the "Pioneer," wearied and worn with hard work and hard fare. Bishop Mackenzie's Mission was flourishing, doing happy work and winning confidence every day.

In due course the Zambesi was reached, and at the Luabo Mouth Livingstone had the great joy of welcoming his wife, and two lady members of the U.M.C.A.; and of receiving the sections of the "Lady Nyasa," a steamer he had ordered at his own expense for service on the lake. The Rev. James Stewart, of Lovedale, representing the Scotch Presbyterians, also arrived to seek out suitable sites for mission work. This was second fruit of Livingstone's visit home.

But bad times were at hand. Misfortune and death henceforth dogged the progress of the expedition. First came news of the death of the Bishop and another member of the Mission. Delay in the fever-stricken coast district cost Mrs. Livingstone's life, and on a Sunday night at Shupanga, "passed" the great missionary's great wife. The blow was well-nigh too heavy, he was "willing to die," and his own grave "in some far-off still deep forest" grew attractive to the stricken heart, for it spoke of re-union. The building of the "Lady Nyasa" became Livingstone's solace, and she was launched in June.

27. 4. 62.
75 miles.

Mission at Shoshong
(Ba-Mangwato),
Bechuanaland,
founded 1852.

23. 6. 62.

6. 8. 62.
16. 9. 62.
300 miles.

19. 12. 62.

As soon as fitted, the explorers proceeded in her to the Kongone Mouth and to the Rovuma River via Johanna. Eighty miles up the party was attacked by slave-trading natives, and seventy miles further all progress was barred by the inevitable rapids, and a return made necessary to Shupanga. Livingstone, however, was convinced that no water route to Nyasa was possible by the Rovuma, that the river did not issue from the Lake.

10. 1. 63.

Early in January the "Pioneer" with the "Lady Nyasa" in tow started for the lake. The fearful ravages made by the slave trade in the short space of a few months were everywhere visible. When Livingstone first visited it in September, 1859, it had been a smiling happy land, raising his enthusiastic interest. Now it was a shambles. The paddles of the "Pioneer" had to be cleared in the morning of the dead bodies which had floated against them during the night. The population had disappeared, skeletons dead and dying littered the roadside for miles. Stench and silence reigned supreme; only wolves and crocodiles prospered. And why all this desolation and waste? In order, at unspeakable cost of life and suffering to satisfy the lust and indolence of the Moslem

The Western and Southern shores of Nyassa are in B. Central Africa. This Protectorate includes Shirwa. The native population 976,000, with 583 whites. A hut tax of 6/-, reduced to 3/- if the native works one month for a white man; wages 5/- a month and food. Post and telegraph offices in plenty. Imports £53,247. Exports £223,834, for 1907. Roads traverse the land in all directions.

world. Of what use were the children of Ham if not to supply the "elect" with tools and playthings? Verily, Africa has no cause to bless Mohammed.

20. 4. 63.
200 miles.
16. 6. 63.

At the Murchison Cataracts the "Lady Nyasa" was taken to pieces, and a forty-mile road past the cataracts put in hand in order to transport thereon the sections of the "Lady Nyasa" to the waters of the Upper Shire, there to be rebuilt for service on the lake.

But hard fare and dysentery wrought havoc in the band, and Charles Livingstone and Dr. Kirk had to leave for home. This left Livingstone with only two white men, Thornton and Rae, all fearfully reduced, to carry out the objects of the expedition. Against them it seemed as if "principalties and powers" were ranged for their defeat, and disasters gathered thick on their path. Portuguese intrigue and Arab violence moved heaven and earth against the U.M.C.A., for—was not their craft in danger? And to crown all Livingstone himself was

2. 7. 63. recalled! There was no choice but to return home, his work unfinished, his enemies victorious, and the cause of Africa lost—*pro tem.*!

1863.
Slavery ceased in
the Dutch West
Indies.

A road has been made
between Chikwawa
(Chibissa's) and

Blantyre 27 miles in
length, including a
rise of 3,000 ft. in
 $1\frac{1}{4}$ miles. Traction
engines are used
thereon. Cape Carts
may be had.

A railway is under
construction.

19. 8. 63.
50 miles.

Six months remained before he could descend the Shire, and these he determined to use to the utmost in further exploration. With the help of the steward of the "Pioneer" and some natives, a small boat was carried almost past the rapids, when it was caught in the swirl of the waters and lost along with the greater part of the stores.

There is a road also
from Chikwawa to
Tette, 92 miles.
This was a "terrible
journey" in 1861.

Oh! it is a moving spectacle,—that heroic figure alone, with the stars in their courses fighting against him! Retire? Not so!

With fresh supplies from the "Pioneer," he pressed forward on foot to investigate the slave trade to the South

10. 9. 63. West of Nyasa. He reached the lake near Mount Tsenga, thence he followed the trade route to Central Africa to Chinanga's. Everywhere he found misery and death. Had there been time, he would no doubt have reached Mweru Lake from which he was only ten days distant. But the exigencies of his position compelled a return to the "Pioneer," where in great chagrin he was compelled to wait for two long months for the rains which unaccountably delayed their appearance. And then!—the new bishop of the U.M.C.A. decided to withdraw the mission. It was the last straw truly, but the back was not broken, for it was David Livingstone's; but with a heavy heart, he turned away, to prepare for a fresh start.

27. 9. 63. 350 miles. 1863.
Speke and Grant discover the Victoria Nyanza Nile sources.

1. 11. 63. 250 miles.

10. 1. 64. 1864.
The U.M.C.A. made their headquarters at Zanzibar, where their cathedral now occupies the old slave market. They have many stations on the shores of Nyasa, and a cathedral (built wholly by native labour) on Likoma Island. Kotakota (native population 20,000), near the point whence Livingstone turned off westwards to Chinanga's, is a U.M.C.A. station.

18. 2. 64. 300 miles to Zambezi Mouth.

10. 4. 64. He handed over the "Pioneer" to the authorities at Mozambique, and was left with his own "Lady Nyasa." He might have sold her to the Portuguese;—and seen her used as a slave ship! Better sink her! Yet her cost was needed for further operations. The best course seemed to be to take the ship to Bombay, but that involved crossing some 4,000 miles of ocean with the monsoon season at hand. Our amateur captain needed sailors and engineers, and could get none, not even at Mozambique or Zanzibar. One sailor, one stoker, and one carpenter were all that could be found; yet, with these three white companions, his faithful Chuma, seven Zambezi boys who had never seen the sea, and another, Livingstone set out from Zanzibar.

23. 4. 64. 1864.
Sir S. Baker and Lady Baker exploring.

30. 4. 64. The voyage was greatly prolonged, and stores and fuel became insufficient; calms and currents were followed by storms and tempests, but the little crew rose to the occasion. "So eager to do their duty were they, that only one of them lay down from sickness during the whole

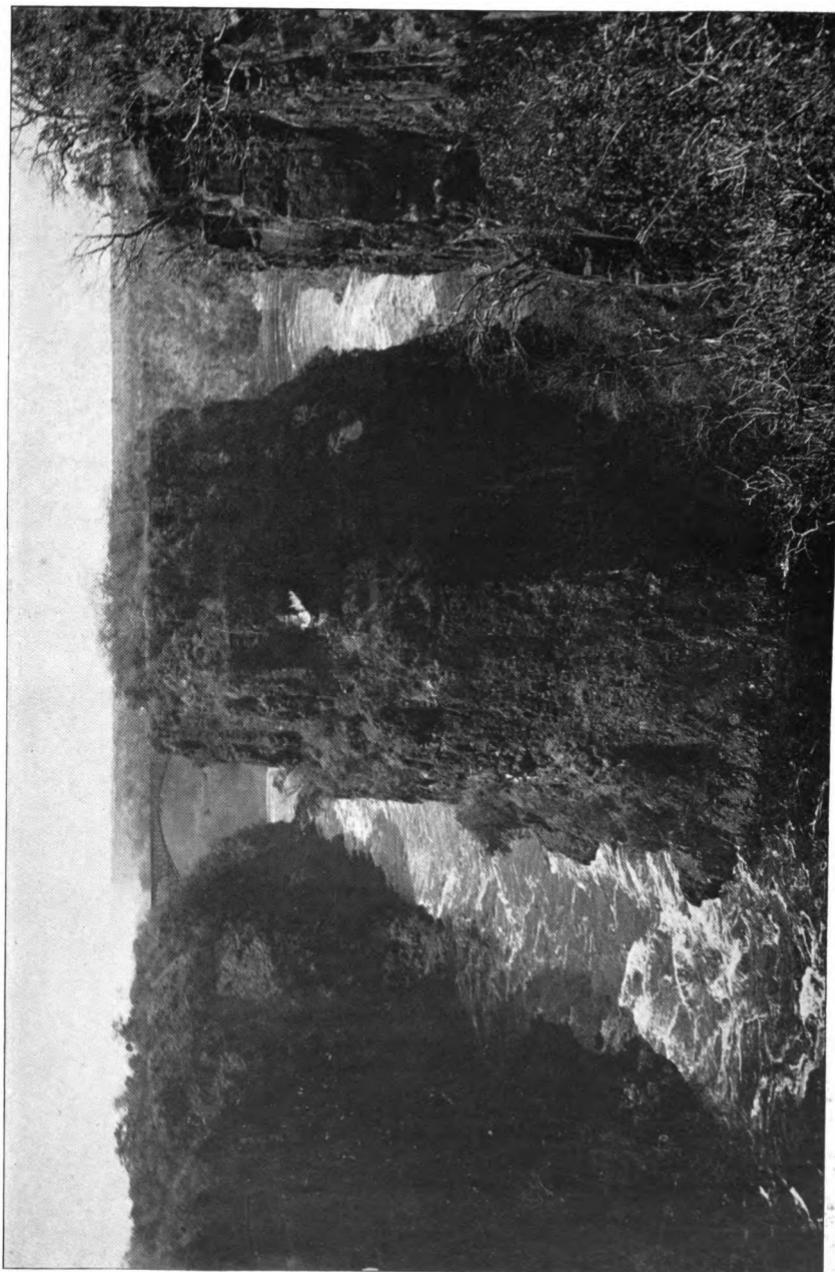


Photo by
The Cañon below the Victoria Falls on the Zambezi River, the first bend. The Railway Bridge in the distance.
Renton, Gwelo, S. Rhodesia.



Photo by

The Paris Missionary Society.

Ring Lewanika (Ma-Rotse) in native dress.

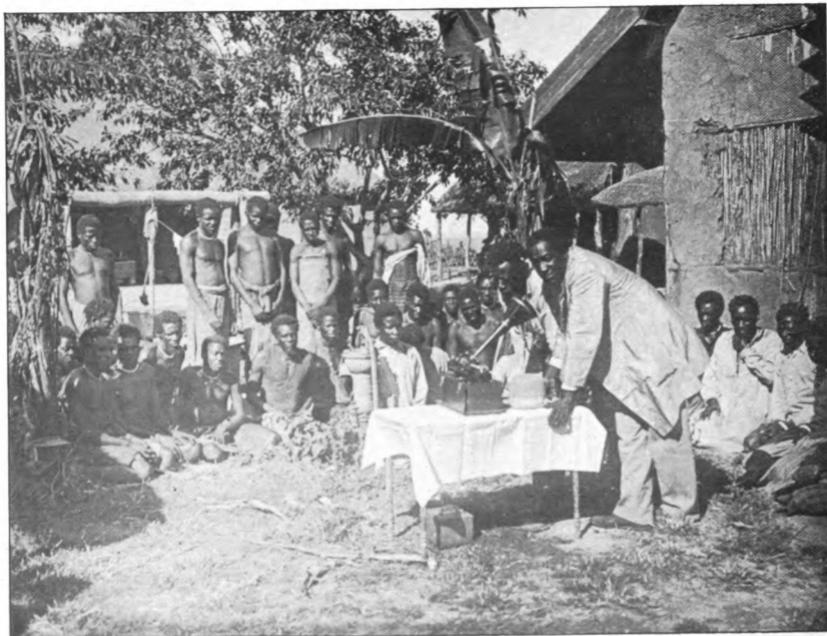


Photo by

Miss Mackintosh.

Ring Lewanika (Ma-Rotse) and the Gramaphone.

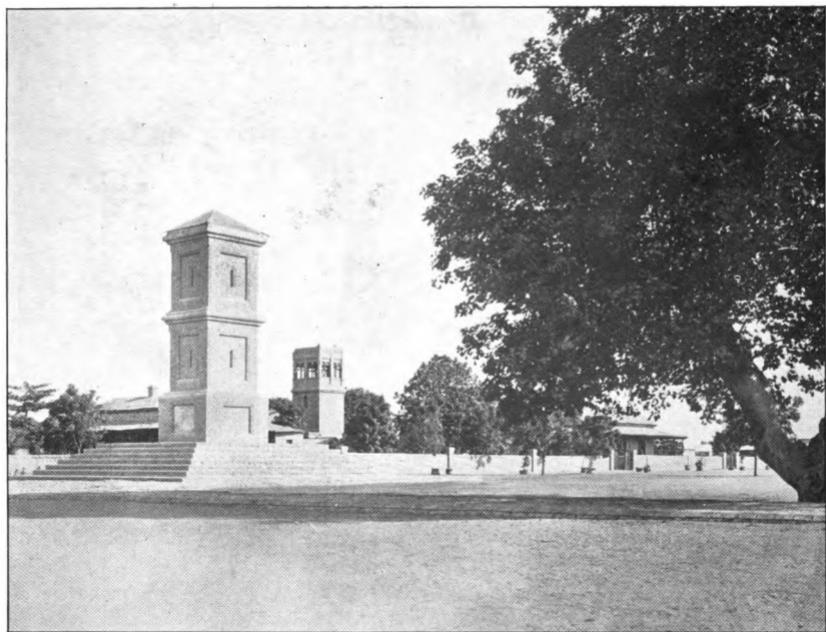


Photo by

H. Imrie.

Queen Victoria Memorial at Fort Johnston, Lake Nyasa.

A spot passed and repassed by Livingstone.



Photo by

The Paris Missionary Society.

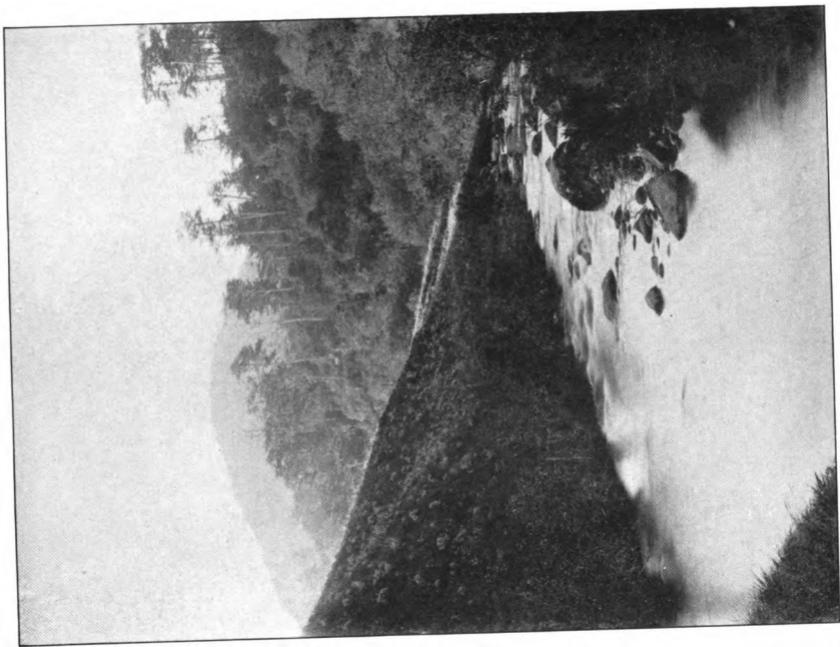
Rev. S. Coillard and crew, itinerating on the Zambezi.



Photo by

F. L. M. Moir.

**Monument on Mrs. Livingstone's grave at Shupanga,
Lower Zambezi.**



W. Henderson.
On the Luchenza River, British Central Africa.
Livingstone crossed this river repeatedly.

Photo by J. Gillespie Watson.
Angoni dancing man, British Central Africa.
Photo by





Photo by

B. S. A. Co.

View of Blantyre.

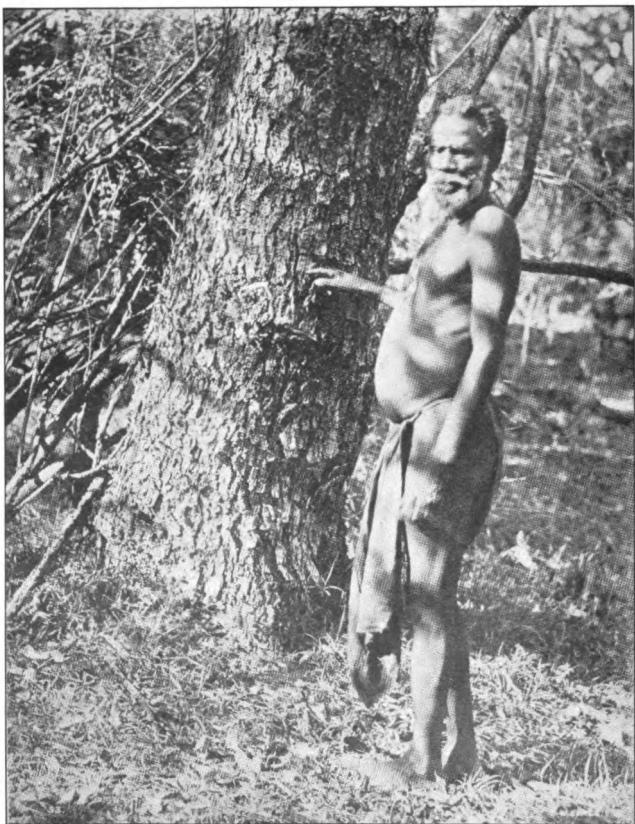


Photo by

B. S. A. Co.

Tree bearing "D.L." carved by "Nyaka" on Livingstone Island, Victoria Falls, Zambezi River.



Where the Zomba Mountains break down into the valley of the Shiré,
British Central Africa.



Photo by

Slave Ferry on the Shiré River.

F. L. M. Moir,



Photo by

J. Gillespie Watson.

**Blantyre Church (United Free Church of Scotland), British Central Africa,
built wholly by native labour.**

voyage, . . . they would climb along a yard . . . to reeve a rope . . . and come back, though at every lurch they were dipped in the sea." Sails were rent, and the last hope seemed dead, but they found harbour by the good hand of God. Their arrival was unnoticed till the ship's papers were examined, then Bombay rose to welcome the great missionary. Sir Bartle Frere, the Governor, received him, and afterwards testified,—"I never met a man who fulfilled more completely my idea of a perfect gentleman." Dr. Livingstone laid up his boat
23. 7. 64. and proceeded home, reaching London July 23rd, 1864.

THE THIRD GREAT MISSIONARY JOURNEY.

*



HE wonted round of receptions and honours detained him for long, but he gladly crept away to his mother, and his own motherless bairns. Lectures and another book filled up much time; but preparations for a return to Africa filled up more, the same consuming purpose dominant over all else, death to the slave trade, light into Africa! Livingstone could not consent to go back as a geographer simply, but "as a missionary and do geography by the way." His new expedition was promoted by Her Majesty's Goverment and the Royal Geographical Society, supported by a few pounds in money, and the honorary title of British Consul.

Livingstone sailed for Africa for the last time in August, 1865. He went to Bombay, sold the "Lady Nyasa" for £2,300 (it cost £6,000) and invested the money for his family in an Indian bank, which subsequently failed. With the best equipment and servants that could be had, sepoys, Johanna men and Nassick boys, including two men worthy of highest honour, Chuma and Susi, he reached Zanzibar. His party numbered 37 men, plus camels, Indian buffaloes, and donkeys as experiments.

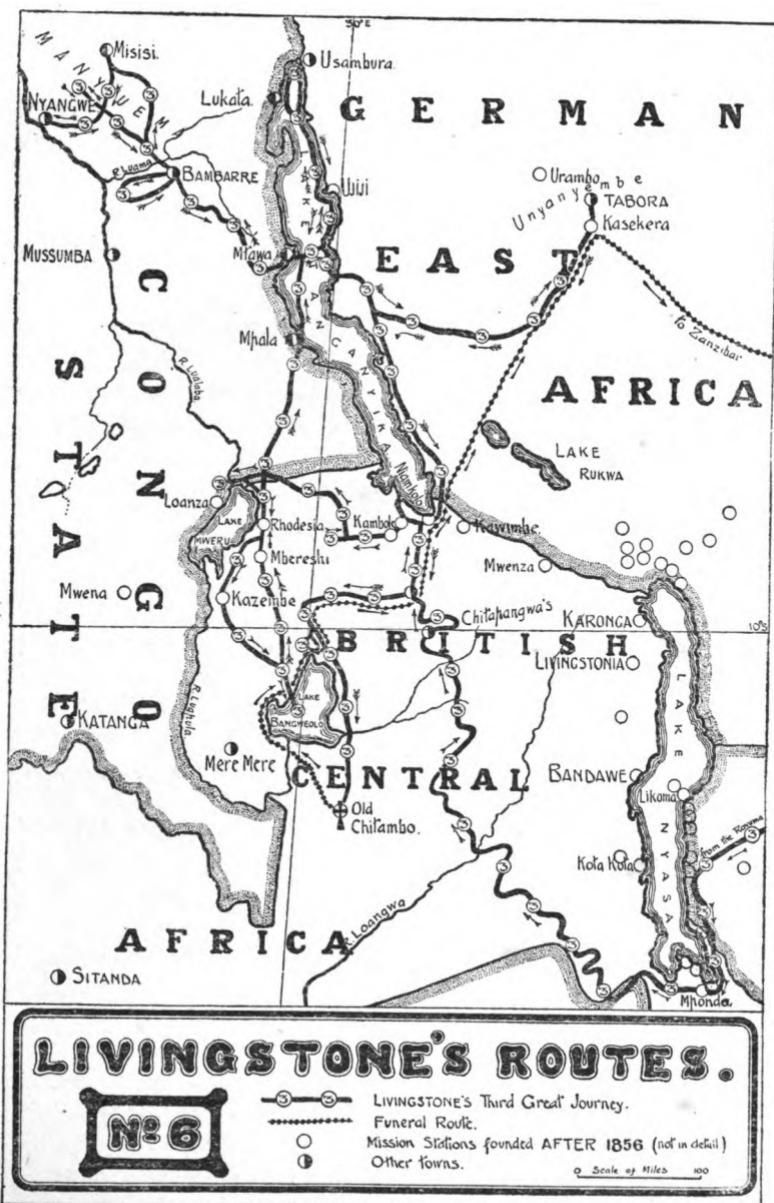
Aug. 1865.

22. 8. 66.

4. 4. 66.

Livingstone started in due course for the Rovuma, intending to follow that river as far as possible, thence to strike across direct to Lake Nyasa. He does not seem to have had his men so well in hand as on previous journeys, and troubles soon made their appearance. The sepoys were

(74)



cowards and bullies, so brutal that in a few weeks all the live stock were dead. The sepoys themselves, despite all the marvellous (and sometimes unwise?) forbearance of their leader, had finally to be sent back as hopeless. They were not Africans !

The region through which they travelled was desolate, and provisions scarce ; and the grim horrors of the slave trade clustered thicker and thicker about the route, dead and dying on all sides.

There are several U.M.C.A. stations (Newala one of them) on or near the line of march ; the whole district is now included in German East Africa.

s. s. 66. In four months Nyasa was reached and plenty ; but here also the slavers opposed the deliverer, for boats could not be obtained for love or money. There was nothing for it but to tramp round the south end of the lake. Livingstone had known the country a hive of happy life ; now there was desolation, deserted gardens, burned villages, and bleaching bones. Yet did he meet with much kindness and hospitality from the harassed people.

26. 9. 06. It was at the south end of the lake, in view of the long and arduous tramp to Lake Mweru, that the Johanna men deserted, telling at Zanzibar the story of Livingstone's murder. How that tale filled Britain with mourning is well remembered ! And how, in consequence of the sturdy disbelief of the experts, Young's search party in a few months proved its falsity, and filled Britain with hope !

1886.
Mission at
Molepole (Ba-
Kwena, Living-
stone's old friends)
founded. In 1907,
344 Church members.

The route passed very near to where Fort Jameson now stands. It is a neat little village with well-built brick houses, a fine church, a bank, hotel, and golf links. White population in 1907, 60. In the neighbourhood are some extensive cattle ranches.

Meanwhile the missionary pressed on with his sadly sifted band, through gloomy forests, miasmatic morasses, swollen rivers and deluge of rain. His food was scanty and unsatisfying, "the millet porridge and mushrooms were good to produce dreams of the roast beef of Old England," and his four goats were

stolen. It is a tale of constant suffering, and heroic perseverance, a grievous tale! a thrilling tale! Properly supported and equipped, how much more he might have done and done with comparative ease! Two miscreant porters deserted with the Doctor's medicine chest, and the journal tells how "the loss gnaws terribly at the heart." He says: "I felt as if I had now received sentence of death;" yet he found excuse for the men who had doomed him. At Chitapangwa's (Chief of the Ba-Bemba) he was able to remedy this loss to some extent by sending an order for medicines and stores to Zanzibar by a party of slave traders; which order was duly delivered.

According to habit, and despite all this suffering and loss, his route was mapped with scrupulous care, the country exactly described, and every scrap of trustworthy information committed to paper.

Livingstone reached the highlands at the south end of Tanganyika in April, 1867, so weakened by disease and suffering that for hours he lay senseless on the floor of his hut. Being recruited somewhat by the peaceful exhilarating air, he was minded to explore the lake; but being warned of the Mazitu ravaging to the north-west, he turned aside to go first in search of Lake Mweru and the watershed.

In August 1867, Young was navigating "the Search" on the Upper Shire, seeking tidings of Livingstone. He was enthusiastically assisted by some of the great missionary's Ma-Kololo, who had become chiefs among the A-Nyanja. The "Search" still plies on the river and lake.

1867.
Discovery of
diamonds in Cape
Colony.

An escort of Arab traders (including the notorious "Tipu Tib,") who showed him great kindness, enabled him to reach the lake. At Kazembe's town tidings of another lake to the south determined him to explore that also. A great pining for home news (twenty-one months without) and need of stores attracted him to Ujiji, but an unexpected and favourable opportunity of going at once to Bangweolo proved a greater attraction.

20. 1. 67.

600 miles.

31. 1. 67.

1. 4. 67.
150 miles.

1. 5. 67.

21. 11. 67.
300 miles.

10. 12. 67.

Kazembe (more title than name) was visited by Lacerda (1798) and Monteiro (1830). Lacerda died here, and his grave is hard by the present village. The L.M.S. station, Mbereshi, is in the same neighbourhood.

14. 4. 68. This change of plan led to the rebellion of all his men but five. But nothing stopped Livingstone, and he reached Bangweolo in July. En route he passed a slave caravan, singing with grim satisfaction at the prospect of returning after death to torment their present tormentors. Livingstone visited the islands of the lake and explored its shores, finding grievous suffering in the passage of the twenty "sponges" in thirty miles. He was often waist-deep in cold water alive with leeches, and he racked with disease. He believed these sponges to be true sources of the Nile; what a pity he was mistaken !

11. 12. 68. This lovely land was ruined and he himself in sore straits. He found a slave party bound for Ujiji and joined them. Livingstone travelling in company with slaves in "taming sticks!" What a subject for an artist! His sufferings were mitigated by some attentions of the slavers, but he dreamed in his semi-delirium of lying dead at Ujiji. This post he safely reached, only to find his long-cherished hopes of stores and letters dashed to the ground. They had been stolen or left at Unyanyembe. Such misfortunes begotten of villainy tumbling on a man already worn to a shadow might have produced collapse. Yet a few days' rest and improved food sufficed to set him up even in that den of atrocious infamy, and he sent off a large mail which never reached its destination. It told too much for Arab peace of mind!

1868.
Mission at Taung
founded, in a neigh-
bourhood trodden
and retrodden
by Livingstone.

14. 3. 69. 450 miles. In July, Livingstone turned north-westward to the Ma-Nyulma Ma-Nyema), bent on proving the Lualaba to be Nile or Congo. He reached Bambarre, the town of the chief Mwene Kusu (Moene Kuss), in September, and was detained there for six weary weeks. Twice he attempted to reach the river, and twice the hatred and dread of the slavers, combined with treachery among his men and the severity of the rains, beat him back.

13. 7. 69. 900 miles. In July, Livingstone turned north-westward to the Ma-Nyulma Ma-Nyema), bent on proving the Lualaba to be Nile or Congo. He reached Bambarre, the town of the chief Mwene Kusu (Moene Kuss), in September, and was detained there for six weary weeks. Twice he attempted to reach the river, and twice the hatred and dread of the slavers, combined with treachery among his men and the severity of the rains, beat him back.

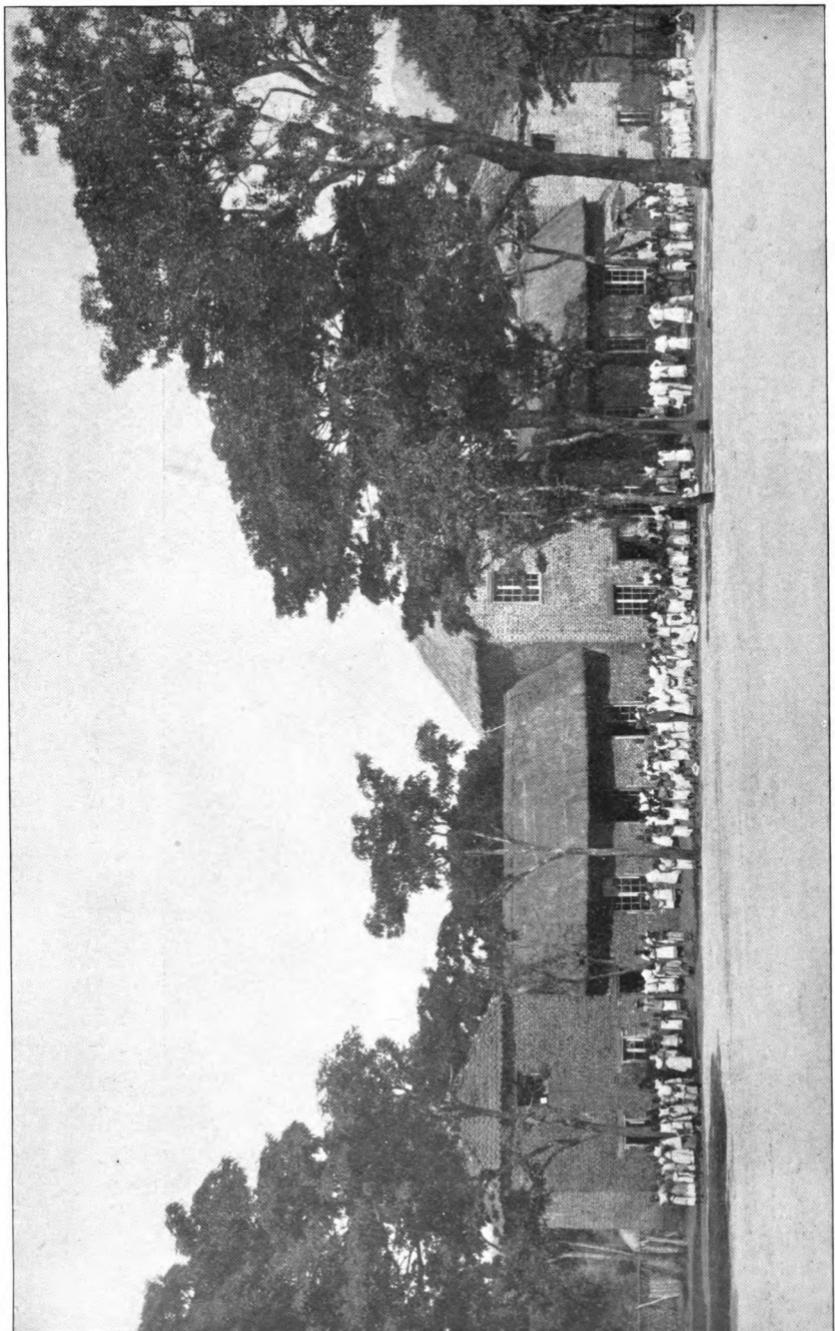
Oct. 16, 1869.
H. M. Stanley was
sent by
Gordon Bennett at
Paris to
"find Livingstone,"
travelling via
Turkey, Palestine,
Egypt, and India.

22. 7. 70. July 1870 found Livingstone again at Bambarre, lonely and lame from corroding ulcers, suffering cruelly from fever and haemorrhage in a land of sweltering heat and pelting pitiless rain. Cured of his ulcers, he was blocked by the failure to reach him of the stores and carriers ordered from Zanzibar. Three months more dreary waiting in the midst of a horribly heathen population, revelling in cannibalism, utterly demoralized by the slave trade, "the greatest man of his generation" found comfort and strength in his Bible. Says he "These Swaheli are the most cruel and bloodthirsty missionaries in existence, and withal so impure in talk and acts, spreading disease everywhere. The Lord sees it."

28. 12. 70. One of the most melancholy observations a traveller ever made was made during these woeful days. "The strangest disease I have seen in this country seems really to be brokenheartedness, and it attacks free men who have been captured and made slaves." An Arab slave trader secured a very large number of young men captives; "They endured the chains until they saw the broad river Lualaba roll between them and their free home, then they lost heart." Some ran away, "but eight, with many others still in chains, died in three days after crossing. They ascribed their only pain to the heart, and placed the hand correctly on the spot. . . . Some slavers expressed surprise to me that they should die, seeing they had plenty to eat and no work. One fine boy of about twelve years was carried, and when about to expire, was kindly laid down on the side of the path, and a hole dug to deposit the body in. He, too, said he had nothing the matter with him, except pain in his heart. As it attacks only the free who are captured, and never the slaves, it seems to be really broken hearts of which they die." Livingstone's servants added the further information, — "Children for a time would keep up with wonderful endurance, but it happened sometimes that the sound of dancing and the merry tinkle of the

1870.
Baker fighting the
slave trade in
Upper Egypt.

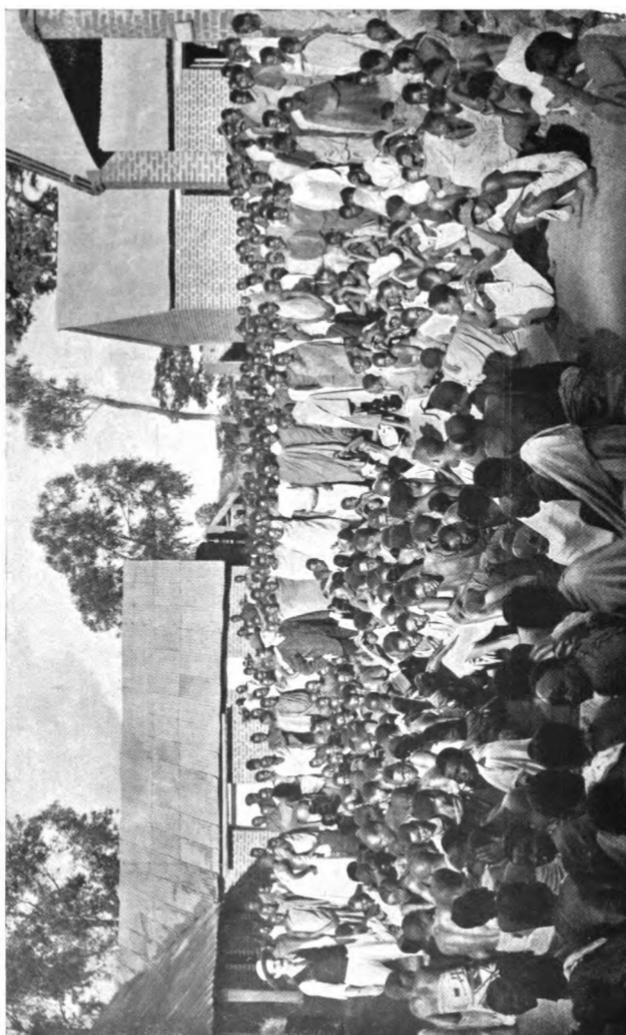
The slave trade
still flourishes in
Congo Land, in
Portuguese W. Africa,
and in the Sudan,
with immense
suffering and loss of
life.



F. L. M. Moir.

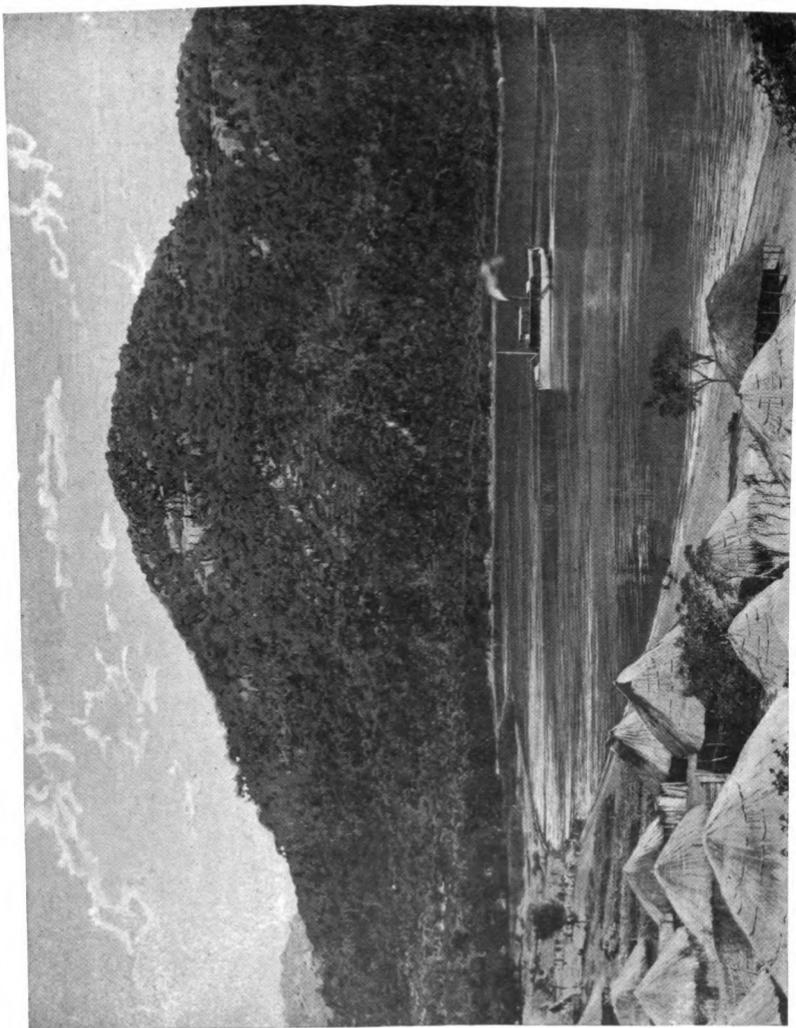
Blantyre School, British Central Africa.

Photo by



"The World of To-day."
Native porters of the African Lakes Corporation at Mandala, Blantyre,
British Central Africa.

Reproduced from



"The World of To-day."

Monkey Bay, Lake Nyasa.

Reproduced from

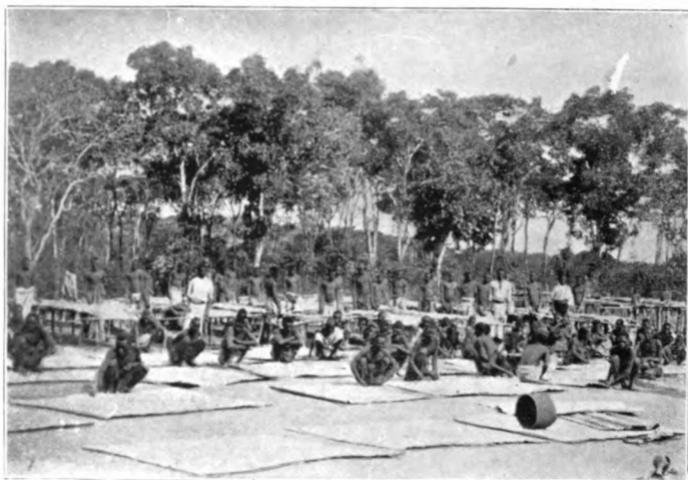


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Sorting Coffee, Blantyre, British Central Africa.

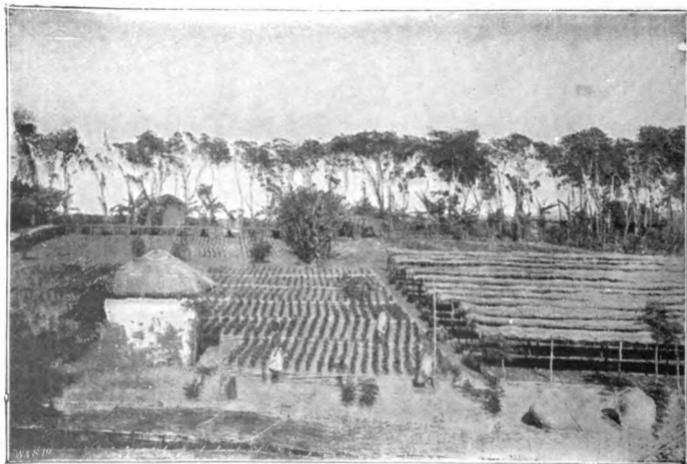


Photo by

B. S. A. Co.

Coffee Planting, Blantyre, British Central Africa.



Photo by

W. Henderson.

**Exterior of African Lakes Corporation's Hotel, at Mandala, Blantyre,
British Central Africa.**



Photo by

W. Henderson.

**Drawing Room in the African Lakes Corporation's Hotel at Mandala, Blantyre,
British Central Africa.**

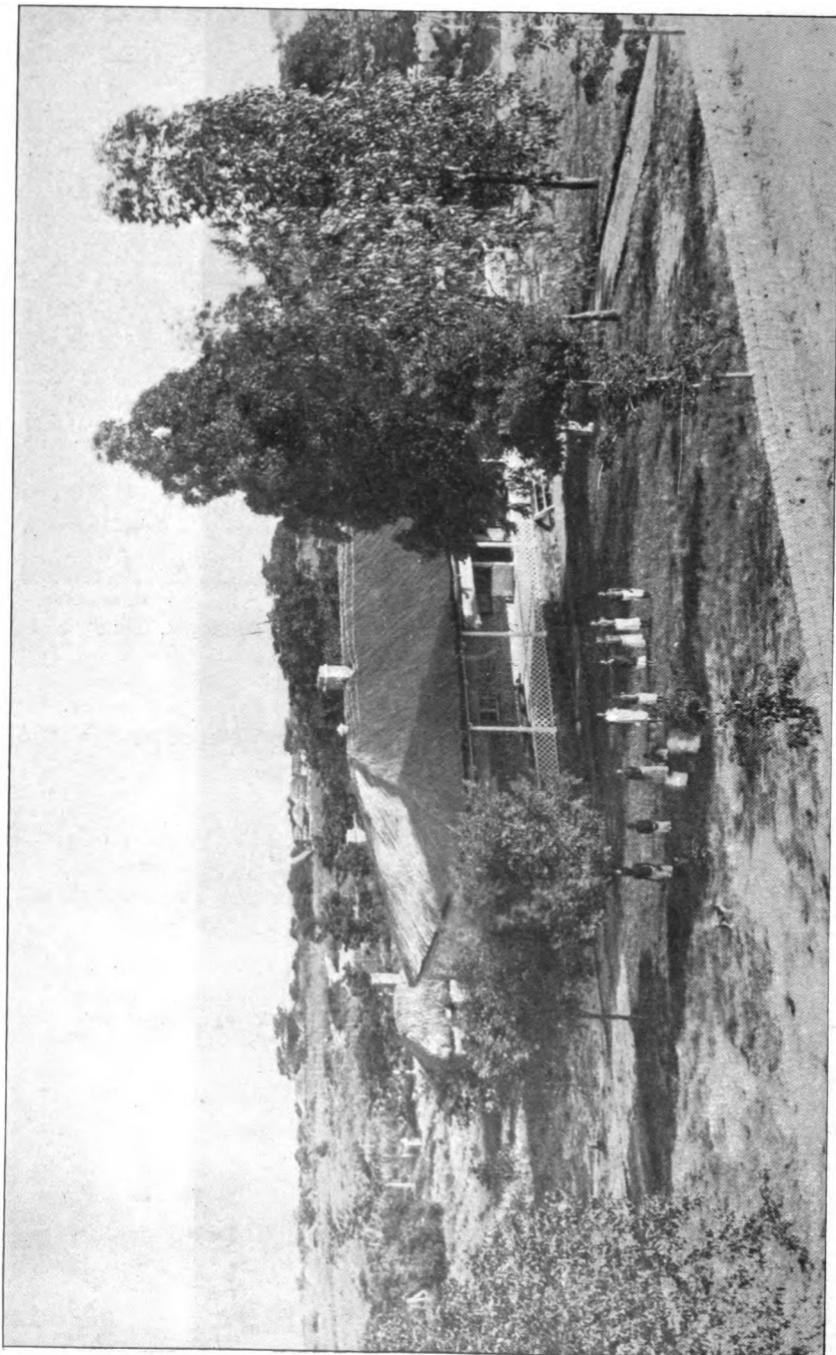


Photo by

Livingstonia, Dr. Laws' House at Overtoun Institution, on the hills above Florence Bay, Lake Nyasa.
W. Henderson.

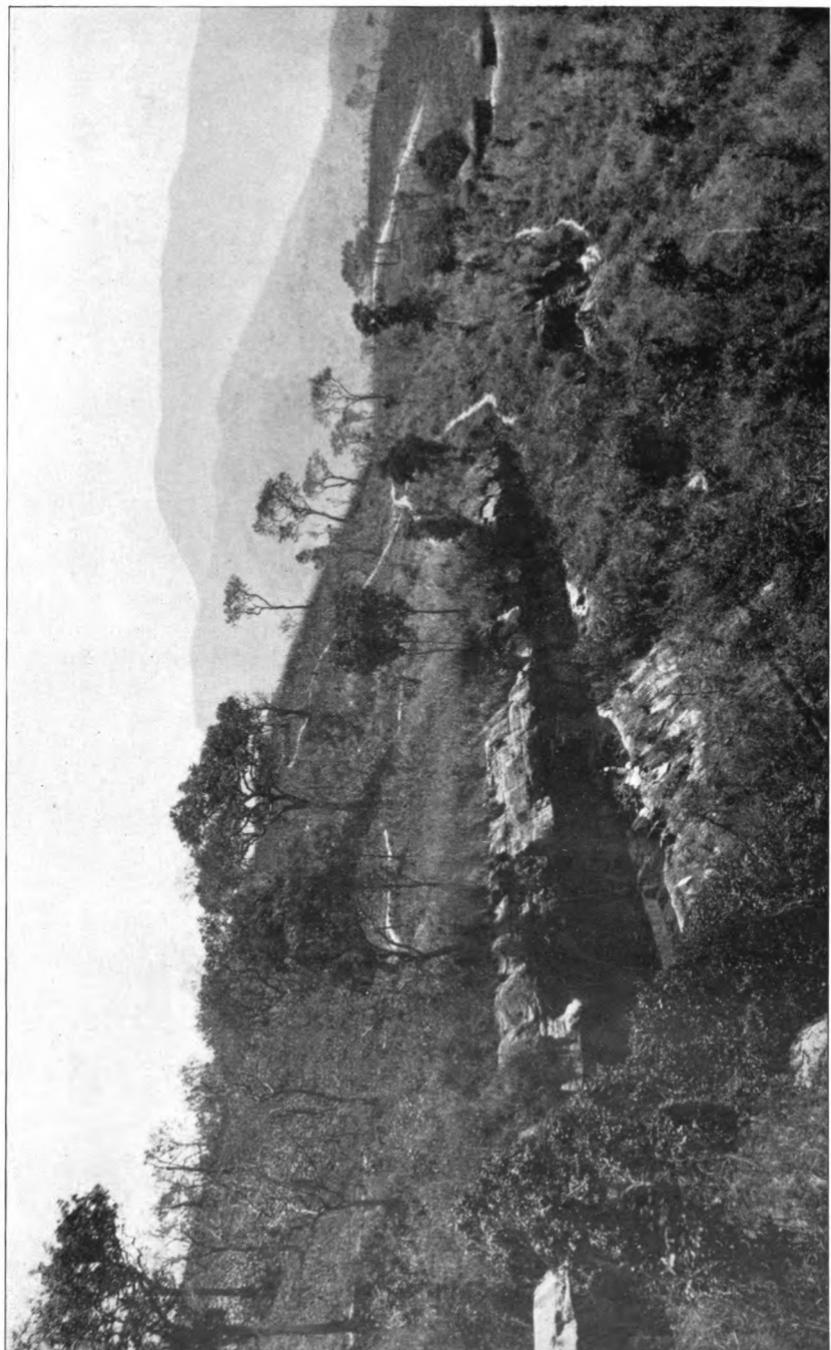


Photo by

Caves at Rondowe, Lake Nyasa. The hiding places of the natives during the raids of the Arab slavers.

J. Gillespie Watson.



Photo by

Bandawe Church Livingstonia Mission (United Free Church) Lake Nyasa.

H. Imrie.



Photo by

Ujiji from the marches. German East Africa.

F. L. M. Moir.

small drums would fall on their ears in passing near to a village, then the memory of home and happy days proved too much for them; they cried and sobbed, the 'broken heart' came on, and they rapidly sank. The men would expire in the way mentioned, talking to the last of their wives and children who would never know what had become of them."

"O ! POOR, DESPISED, DOWN-TRODDEN AFRICA!"

4. 2. 71. Ten men sent from the coast at length reached him, only to create a new disappointment; for they were slaves of the lowest type, useless, worse than useless, treacherous. Even his great heart began to fail him; but he did at length reach the Lualaba at Nyangwe. There he became witness of one of the most appalling tragedies that even the slave trade could produce, and writes,—“It is not trading, it is murdering for captives to be made into slaves.”

1871.
Mission at Kanye founded; among the Ba-Ngakwetse, old friends of Livingstone.

29. 3. 71.

Livingstone became distressed and perplexed beyond measure, his ill health growing upon him, and everything working against him; but at last he concluded that the only chance of continuing his work lay in returning to Ujiji for fresh equipment. Oh! to have been at hand to comfort and succour the old hero in his distress! But there was no one! So wearily back to Ujiji! He narrowly and repeatedly escaped assassination, “was in pain nearly every step of the way, and arrived at Ujiji a mere ruckle of bones, to find himself destitute.” All his stores and medicines sent to his order from Zanzibar had been sold by a “moral idiot” who had divined on the Koran that their owner was dead. Livingstone was alone in a strange land surrounded by enemies, and a beggar.

“Never I ween was trav’ler
In such an evil case.”

He felt, in his destitution, as if he were the man who went down from Jerusalem to Jericho and fell among thieves.

He found one old Arab willing to help him, and a few barter goods had been left with another in case of extreme need. But after five days of despair, when his spirits were at their lowest ebb, the good Samaritan was close at hand; one morning, Susi came running at the top of his speed and gasped out,—“An Englishman! I see him!” And off he darted to meet him.

28. 10. 71. Stanley had found Livingstone!

The importance of Ujiji is much diminished. There is here a German Government Post, and a few miles to the north a station of the White Fathers (R.C.) Several other of their missions are on the lake. The only Protestant Missions are those of the L.M.S. to the south.

The story is too well known to need repetition. In dramatic quality and in far-reaching influence, that meeting has become historic. Stanley met Livingstone a mere journalist seeking copy, he left him a missionary enthusiast to open Uganda and the Congo to the Missionaries of the Cross, and—Oh, the pity on’t!—the Congo to the emissaries of Leopold. The young traveller came to the old hero full of prejudices against him, born of the senseless chatter of missionary antipathy; he left him full of reverence for the saint of God and brother of men.

Four and a half months they spent in exploration and travel, in mutual restoration and inspiration. Together they visited the north end of Tanganyika, and returned to Ujiji and Unyanyembe in a comradeship, the breaking of which seemed well-nigh impossible. Once again the alternatives, England or Africa, presented themselves to Livingstone. Home, how he hungered for its love! England, how he yearned for its shores! His bairns, his heart cried for their embrace! But his work was unfinished, and his promise to Sir Roderick Murchison unfulfilled, and with Livingstone that settled the question.

The tears of manhood were close at hand as the friends parted; Livingstone to await supplies and Stanley to perform prodigies in obtaining them. And he said, “I never found a fault in him.” At Zanzibar Stanley met the Second Relief Expedition of the Royal Geographical Society accompanied by Livingstone’s son. It turned home

when it found that the work was done, and Livingstone relieved. Meanwhile the "Great Master" sat waiting and praying that God would make him "an honour to his children, and perhaps to his country and race." Who has excelled him? On his fifty-ninth birthday he wrote, "My Jesus, my king, my life, my all, I again dedicate myself to Thee!" Five weary months before his supplies reached him, despite all Stanley's heroic efforts; but in those days he wrote a message which as a barbed arrow has found the heart of men. "All I can say in my loneliness is, May Heaven's rich blessing come down on every one American, Englishman, Turk, who will help to heal the open sore of the world." Yet they say David Livingstone was a renegade from his high calling of missionary! Let them say! The ant is a very busy and estimable insect, but it cannot see a man. It can bite and sting him.

At length Livingstone got a-going once more, but soon the renewed difficulties of the march brought a renewal of his fatal illness. He held on a dying man. Even then his journal records "flashes of humour and delicious little bits of natural history observation." His men were true, and nobly they supported him. By Christmas they were on the shores of Lake Bangweolo; the great missionary too weak to walk, carried amid almost incessant rain. The plucky porters, true "Immortals," were often up to their waists in the water of river and "sponge."

With infinite difficulty Livingstone endeavoured to explore the lake, but the awful rains had so swamped the country that the true shores were undiscernible. "How I long to be permitted to finish my work"—"No observations now, I can scarcely hold the pencil," tell a sad tale of weakness. He tried a donkey, but the suffering was too severe. A litter was better, and the sturdy gentleness of the "Immortals" made progress still possible. Later even that became unbearable, and the last entry, "Knocked up quite!" shows the end near at hand. His

Two expeditions
were at this time
proceeding to
Livingstone's relief:
one from the East
Coast, one from the
West.

600 miles.

27. 4. 73. last stream was forded, his last camp built, and amid the pitiless rain at Chitambo's village, Ilala, on May 1st, 1873, David Livingstone "passed." "One of the greatest men of the human race."

1. 5. 73.
750 miles.

It seemed as if one spirit possessed servants and natives alike, for all rose to the occasion. A most careful inventory was made of all Livingstone's property, and every shred of writing treasured with scrupulous care. The heart and other organs were buried beneath a tree, on the trunk of which were afterwards carved name and date. During the burial portions of the burial service were read, and the people of Chitambo with their chief attended with mourning song and dance. They sung "To-day died the Englishman, 'the child of hair and of the coast,' let us come to see the Englishman." The body was embalmed with as much care as circumstances permitted; and all preparations made for that tremendous and terrible march of 1,500 miles down to the coast.

There are many monuments enshrining the memory of this heroic soul. Cathedrals, churches, Government Houses, trading stores, plantations, have sprung up along the paths he trod in pain and sorrow. But one of the most memorable is the march of the "Immortals" to Zanzibar. That is a monument more lasting than brass, erected, so to speak, by the people for whom Livingstone lived and died. Without white man to lead or advise, "in perils of waters, in perils of robbers, in perils of their own countrymen, in perils of the heathen, in perils of the wilderness, in weariness and

A Mission Station
of the United Free
Church of Scotland
has recently been
established on the
spot by the great
missionary's nephew,
Dr. M. Moffat.

This part of the
tree bearing the in-
scription is carefully
preserved in the
Museum of the R.G.
Society, London.

June 5, 1873.

A treaty signed by
Sultan of Zanzibar,
and Sir Bartle Frere
abolishing the slave
trade in the Sultan's
dominions.

Before they left,
Chitambo was
charged to keep the
place sacred, and
faithfully he
discharged the trust.
The grave has been
guarded from
desecration and
obliteration by
father and son. Cer-
tain Arabs stole a
bronze plate sent out
to mark the spot,
but the native
Africans have been
true. The R.G.S.
sent a present to the
son as a mark of
good feeling on the
part of the British
people.

¹ Sir W. Ferguson.

painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," they persevered. They were threatened, deceived and advised, but they bore their precious burden, with a determination of will and consecration of purpose worthy thereof, to Zanzibar and Westminster Abbey.

"Nothing but such leadership and staunchness as that which organized the march home from Ilala, and distinguished it throughout, could have brought Livingstone's bones to our land, or his last notes and maps to the outer world. To none does the feat seem so marvellous as to those who know Africa, and the difficulties which must have beset both the first and the last in the enterprise. Thus in his death not less than his life, Livingstone bore testimony to that goodwill and kindliness which exists in the heart of the African."

Livingstone's heart lay buried in the heart of Africa, and his body in the heart of Britain. Though he did not know it, his work was done, his battle won, and of the servant it might be said, as the Master said of Himself,—

"IT IS FINISHED."

"He knew not that the trumpet he had blown
Out of the darkness of that dismal land,
Had reached and roused an army of its own
To strike the chains from the slave's fettered hand.

"Open the Abbey doors and bear him in,
To sleep with king and statesman, chief and sage,
The missionary come of weaver kin,
But great by work that brooks no lower wage."

EPILOGUE.

*

IN 1841 there were no missions to Central Africa, no Christians there ! To-day there are over 60,000 native church members, with 2,000 church and school buildings and a great army of 300,000 native adherents. In 1873 there was practically no legitimate commerce in the territories now known as the British Central African Protectorate, N.W. Rhodesia and N.E. Rhodesia. In 1906 the exports and imports for these districts amounted to £159,000 and £421,000 respectively. The first-fruits of Livingstone's sowing !

It was David Livingstone who founded the Universities' Mission to Central Africa, the Presbyterian Missions (Established and Free) in Nyasa Land. It was David Livingstone who inspired H. M. Stanley, and by him led to the occupation of Uganda by the Church Missionary Society, and the Congo district by the Baptist Missionary Society. The Congo Balolo Mission, the American Methodist Episcopal Mission in Angola, the German Missions in German East Africa, the London Mission on the Tanganyika Plateau, the Mission of the Dutch Reformed Church in Nyasa Land, the Paris Mission in Marotse Land, the Primitive Methodist Mission to the Ba-Shukulumbwe, the Brethren's Missions in Bihe and on Lake Mweru, the Zambezi Industrial Mission, the Nyasa Industrial Mission—these are some of the flowers and fruits that have sprung up on his blood-stained tracks. The African Lakes Corporation, the flourishing Coffee, Cotton and Tobacco Plantations, the Government Residencies, and Commercial Factories,

the townships, railways and steam boats everywhere extending their reach, bear striking testimony to the fruitful travail of his soul. The security, freedom and prosperity, now so largely enjoyed by great districts of "poor, despised, down-trodden Africa," are the gifts of that one consecrated soul.

These are some of the things that have been accomplished. Much yet remains to be done. Fetishism and ancestor-worship still fetter the minds and cramp the spirits of the Africans. Large districts yet remain unexplored and their riches unrevealed. The slave trade in Portuguese W. Africa and in Congo Land still riots in destruction and death. David Livingstone has passed to his reward, but, thank God ! his soul is marching on, and the victory is his.

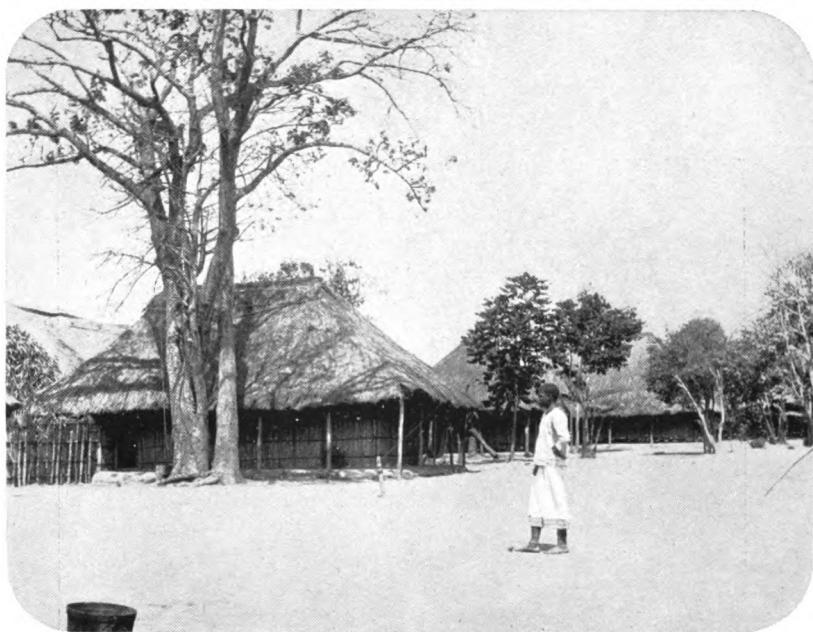


Photo by

U. M. C. A.

Newala, U. M. C. A. Station on the Rovuma River.

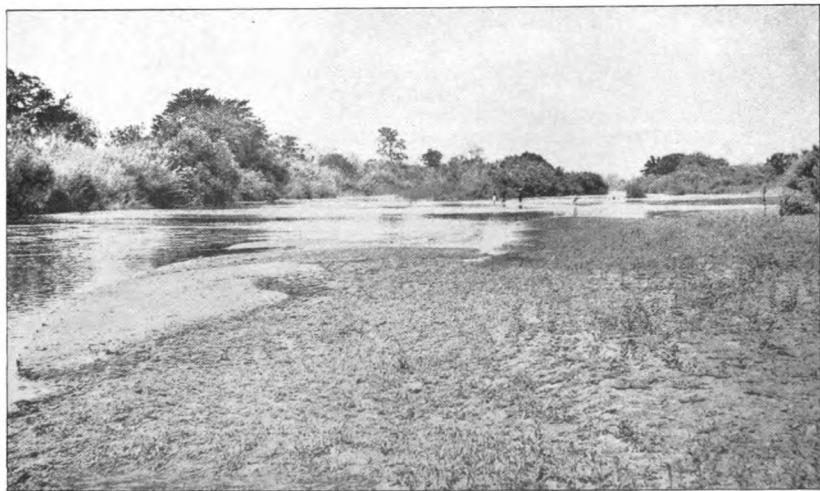


Photo by

F. L. M. Moir.

Scene on the Loangwa River, N.E. Rhodesia,
on Livingstone's route to Tanganyika, on the third journey.

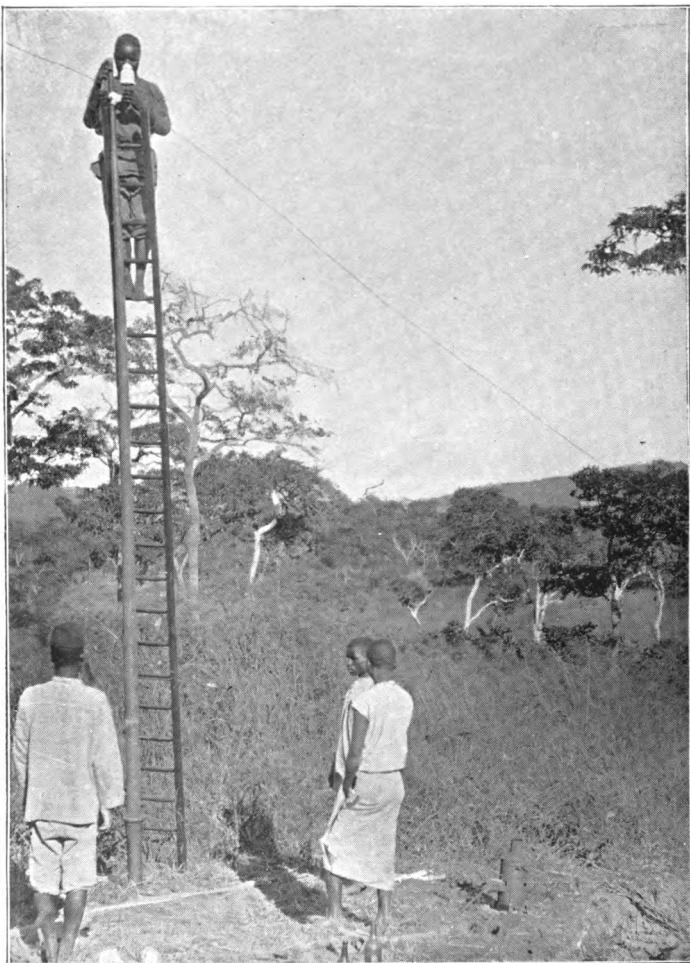
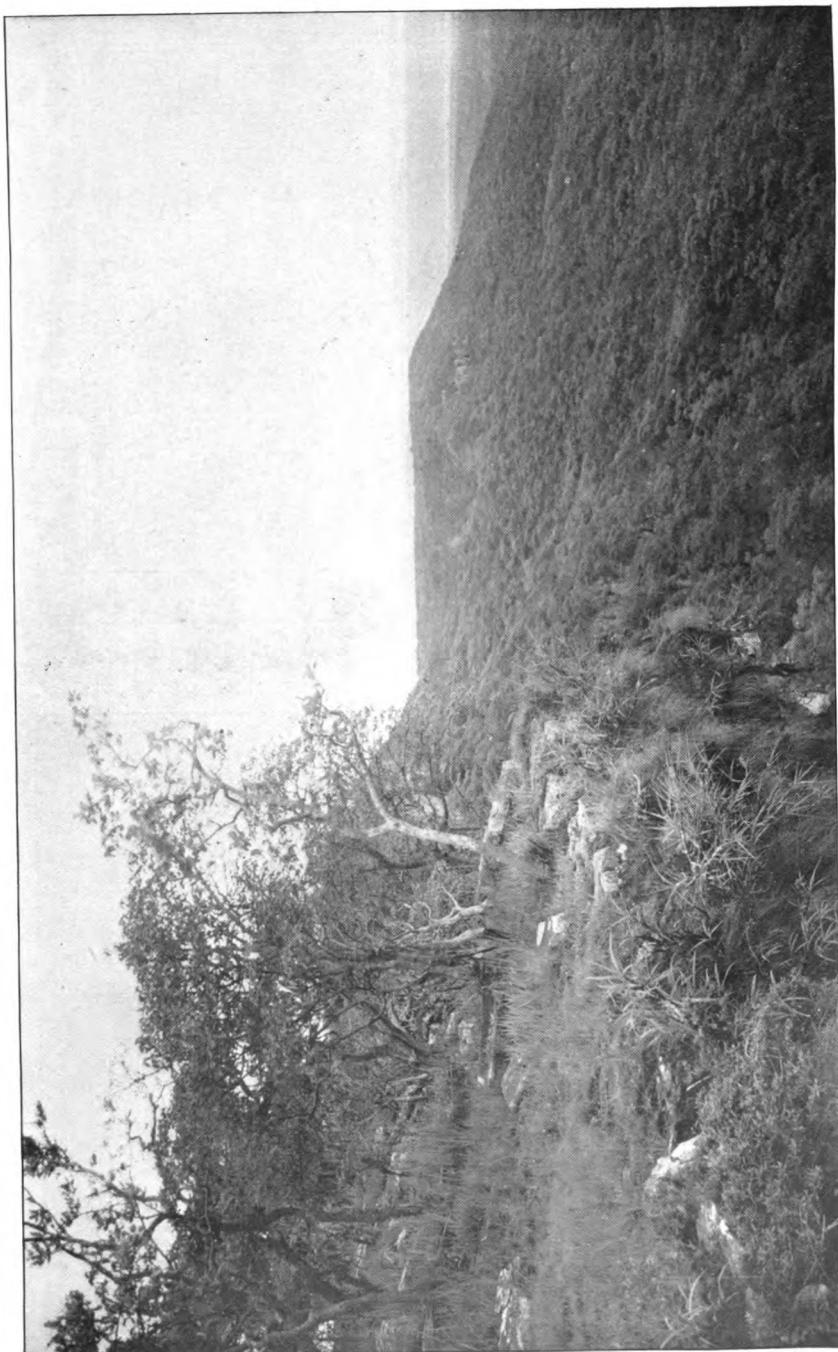


Photo by

B. S. A. Co.

**Native workmen binding wire on the Transcontinental
Telegraph Company's line.**



Dr. Nutt.

View over Lake Tanganyika from the S.W. edge of the Plateau.

Phot. by



Bay on Lake Tanganyika,
with London Missionary Society's Mission boat.



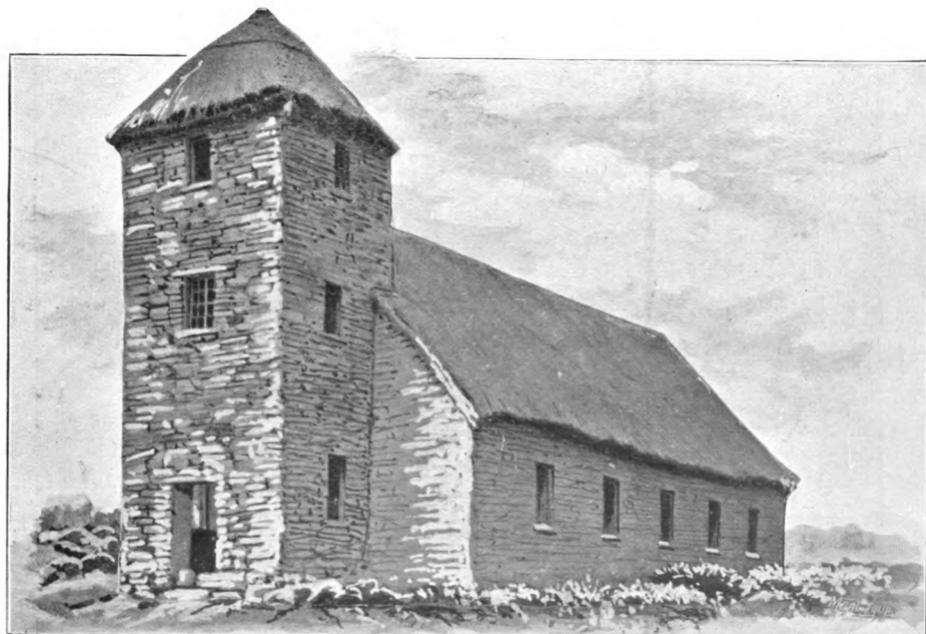
Photo by

B. Turner.

Rawimbe Mission House (London Missionary Society) Daily Prayers.



Niamkolo Chapel (old building destroyed by fire) South end of Tanganyika,
N.E. Rhodesia.



Niamkolo Chapel Lake Tanganyika, N.E. Rhodesia.



Photo by

B. Turner.

London Missionary Society Hospital at Mbereshi, Lake Mweru, N.E. Rhodesia;
near to Kazembe's town at which Livingstone stayed on his third journey.



Photo by

Miss Mary Hall.

**A Successor of Livingstone in African travel (Mrs. and Miss Wareham,
London Missionary Society.)**



Photo by

F. L. M. Moir.

Tree at Ujiji, Lake Tanganyika, under which Livingstone and Stanley met and rested, 1872.



Photo by

Miss Mary Hall.

Mission of the White Sisters, near Ujiji, German East Africa.



Photo by

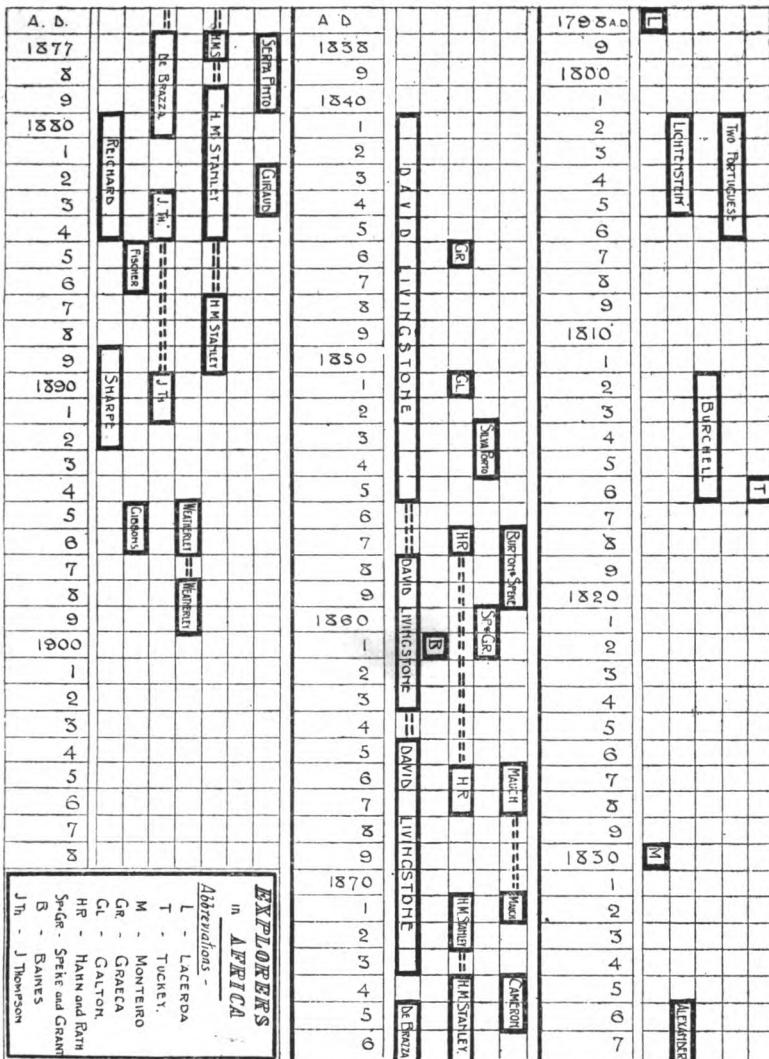
F. L. M. Moir.

Inscription carved by the "Immortals" on the tree at Chitambo's under which Livingstone's heart was buried. This section of the tree is preserved in the Museum of the Royal Geographical Society, Savile Row, London.



The Livingstone Memorial, Chitambo's Jlala, N.E. Rhodesia.

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This diagram is designed to show at a glance the chronology of the principal explorers in "Bantu" Africa during the 19th century. In the 20th century names are too numerous to be inserted. Each square stands for a year, and no notice is taken of months. The heavy lined blocks containing names show continuous journeys; the dotted lines connecting two blocks, the time not spent in Africa. Thus is clearly seen how much longer time Livingstone devoted to travel than any other explorer. No traveller other than Stanley can approach him in length of service, nor can any surpass him in "time close packed with labour."

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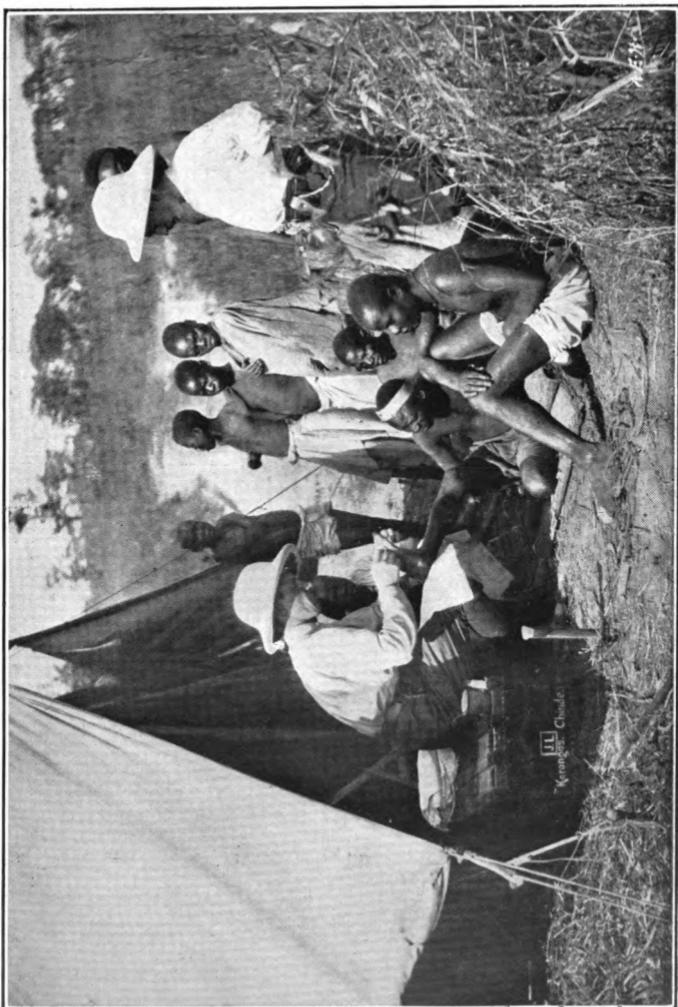
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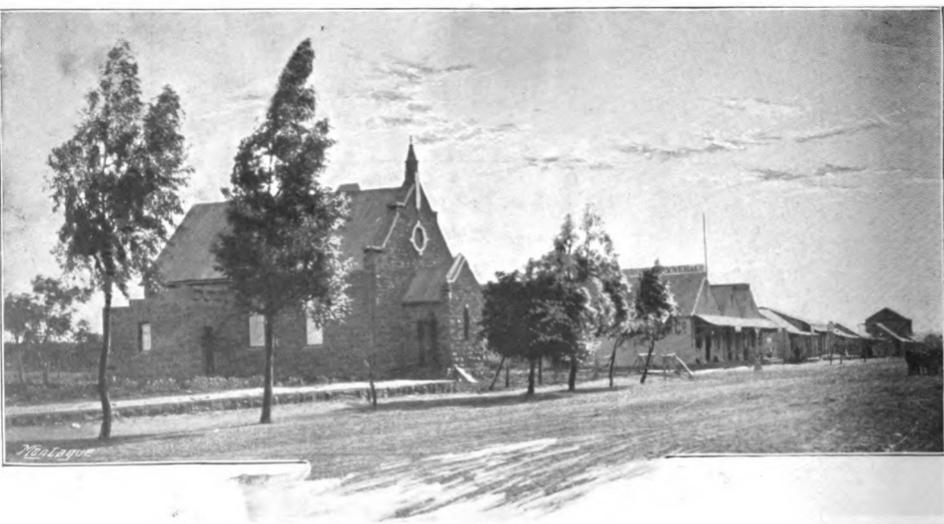
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Dr. Lawson at work, Tanganyika Plateau, N. E. Rhodesia.



The new Block at Tiger Kloof.
Training and Industrial Institution, Vryburg, British Bechuana Land.



Congregational Chapel, Vryburg, British Bechuana Land,
near Livingstone's "apprenticeship" routes.



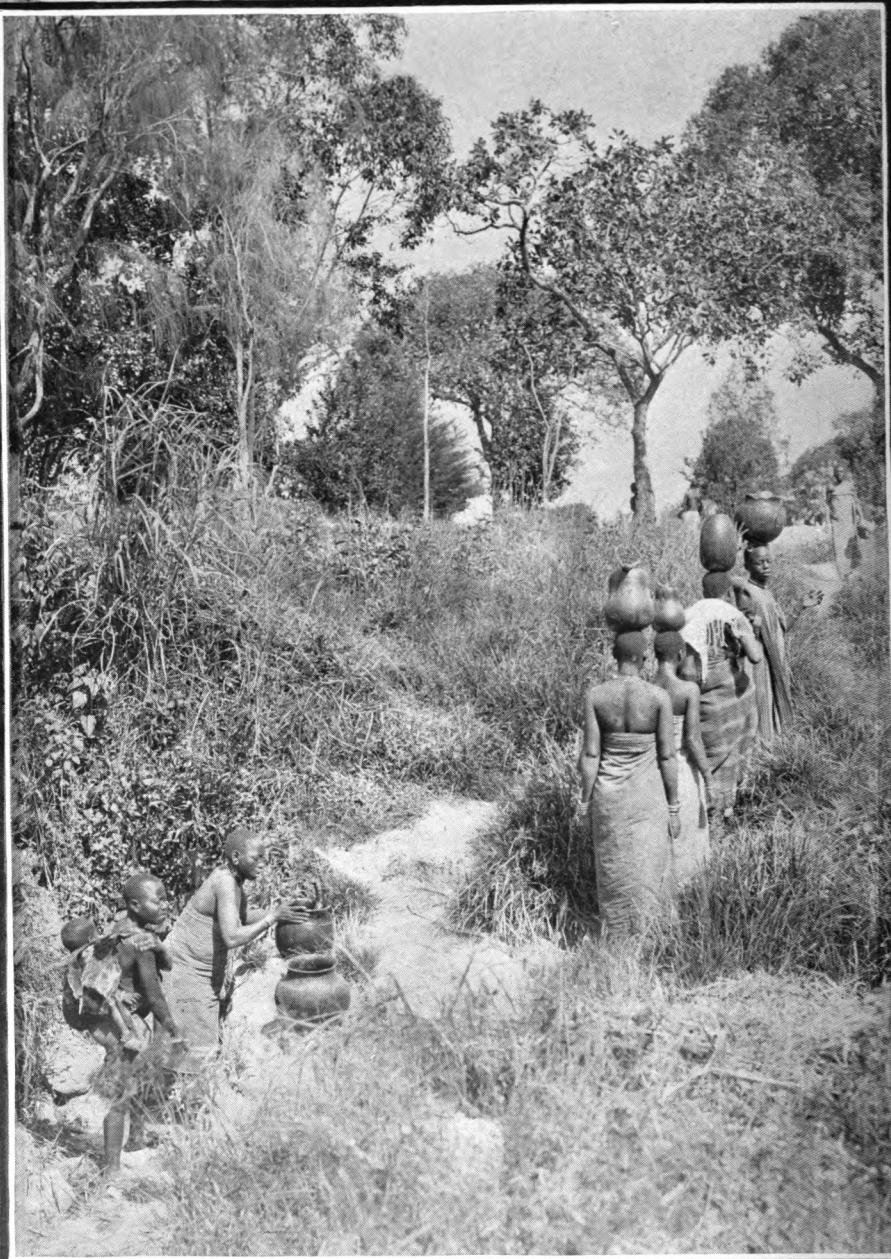
Scene on Lake Tanganyika, near Niamkolo, London Missionary Society, N. E. Rhodesia.



Photo by

W. Henderson.

**African Lakes Corporation Station House, Fort Johnston, South End Nyasa,
British Central Africa.**



Kambole Watering Place

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